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ABSTRACT

This multi-language collection of autobiographical writing from Sudanese children and young adults who are living in Britain as refugees is illustrated with photographs and children's drawings and includes comprehensive country introductions. In the collection, young people give their accounts of migration and explore how their identities are changing in their new country. The writings can be a useful resource for teachers, particularly those who want to bring a global dimension to learning. Following a "Factbox" (country introduction) and an introduction for teachers that provides a historical background for Sudan, the collection is divided into the following sections and each section has several writings: (1) "Memories of Sudan"; (2) "Koc Mac Thok" ("Family"); (3) "My Life in Sudan and Britain"; (4) "Yaang Ku Tong" ("Oppression and War"); (5) "Life in Britain"; (6) "Piir Cit Piir E Raan Ci Weike Rieng Wei" ("Life as a Refugee"); and (7) "Hopes for the Future." Includes a resources section that lists books, briefing papers, fact sheets, materials on refugees, and useful addresses. (BT)

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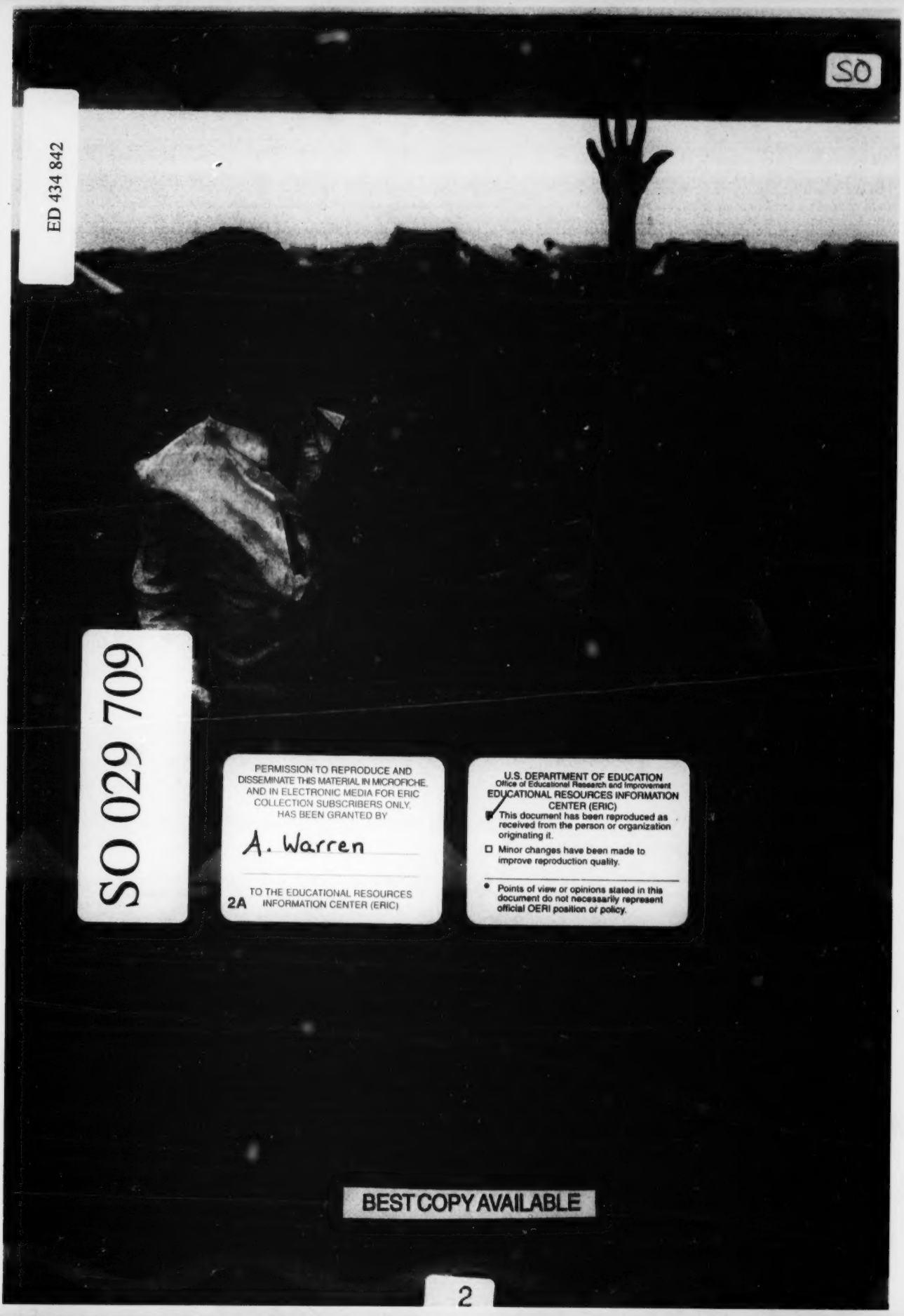

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SUDAN

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VOICES FROM SUDAN

Edited by Rachel Warner (Head of Education, Minority Rights Group)

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Note to teachers

These autobiographical accounts by Sudanese refugees were collected in English by English as a Second Language teachers in London schools, members of the Sudanese community and Peter Verney, editor of *Sudan Update*. Some stories were written and some were oral accounts. They were then translated into either Arabic or Dinka. The Arabic was translated by an Sudanese speaker of Arabic. The contributor chose the language they wanted their story translated into. An editorial decision was made to correct the English where necessary, without losing the flavour of the original account. All contributors checked their edited accounts before inclusion and members of the Sudanese community checked the book – including the introduction and fact box and map – at all stages of its production.

Suggested uses of Voices from Sudan

The variation in complexity and length of the accounts makes *Voices from Sudan* very suitable for use at different Key Stages (KS2, 3 and 4), although it will be most useful at Key Stages 3 and 4. It will be a valuable resource for English teachers encouraging autobiographical writing at KS2, 3 and 4. It can also be used to fulfil the requirement that pupils read texts 'with challenging subject matter that broadens perspectives and extends thinking' and 'texts drawn from a variety of cultures and traditions' (English KS2) and 'read texts from other cultures and traditions that represent their distinctive voices and forms, and offer varied perspectives and subject matter' (English KS3 and 4).

In Geography at both KS2 and KS3 pupils can study a locality/country in Africa. In any study of Sudan, *Voices from Sudan* could be used as a secondary source of evidence. It could also be used to support any study of the causes of migration (KS3).

(All references are to *The National Curriculum*, published January 1995.)

As the book raises issues of human rights, being a refugee and living in a multicultural society, it is a useful resource for the Cross Curricular theme of Education for Citizenship, particularly to support the components 'A Pluralist Society' and 'Being a Citizen'.

Voices from Sudan, as a dual-text resource, will meet a pressing need for relevant materials to use with Sudanese students and so will be invaluable for English as a Second Language teachers at both school and adult education level, and also for community language teachers of Arabic and Dinka working with Sudanese students.

Specific suggestions for activities using the material in *Voices from Sudan* (along with *Voices from Angola*, *Uganda* and *Zaire*) are to be found in the accompanying Activities leaflet.

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Voices from Sudan forms part of the education pack, *African Voices*, which also includes *Voices from Angola*, *Voices from Uganda* and *Voices from Zaire*.

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Minority Rights Group

Minority Rights Group was founded in the 1960s. Its principal aim is to secure justice for minority (and non-dominant majority) groups suffering discrimination by:

- Researching, publishing and distributing the facts as widely as possible to raise public knowledge and awareness of minority issues worldwide;
- Advocating and publicising all aspects of the human rights of minorities, to draw attention to violations and to aid the prevention of dangerous and destructive conflicts;
- Educating, through its research, publications and schools programme on issues relating to prejudice, discrimination and group conflicts.

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SUDAN FACTBOX

Population: 28 million (1993 estimate)

Capital: Khartoum

Head of state: Lieutenant-General Omar Hassan al-Bashir, who seized power in a coup on 30 June 1989

Former colonial power: Britain (through a British-Egyptian administration)

Date of independence: 1 January 1956

Main languages: Arabic (the sole official language) is the most widely spoken. English was the main language of education and administration in the south until the present regime seized power in 1989; Arabic is now used in government-controlled areas. More than 400 other languages and dialects are spoken.

Main religions: Islam is the state religion but only about 60% of the population are Muslims. There are significant non-Muslim groups in various locations in the north and west including the Nuba mountains, the Red Sea Hills and parts of Darfur. Many southern Sudanese follow traditional African religions. Christians account for less than 10% of the national population, but perhaps 20% in the south (and considerably more in some southern districts), where missionary education has made them influential. Coptic Christians (Copts) are concentrated in the Khartoum area.

GNP per head: approx $325 (1991)
UK: $16,080 (1991)

Currencies: Sudanese dinar (SD) and Sudanese pound (S£). The dinar was introduced in 1992 at a rate of SD1=S£10. Sudanese pounds remain legal tender.

Main exports: Cotton, sesame seed, gum arabic, sheep, goats, cattle, hides and skins, sorghum, groundnuts, sugar cane, molasses.

Infant mortality rate: 115 per 1,000 (1991)
UK: 7 per 1,000 (1991)

Life expectancy: Men: 48.8 years; women: 51.2 years (average of recent estimates)
UK: Men: 73.1 years; women 78.8 years (average of recent estimates)

Adult (15+) literacy rate: 32.7% (1991)
Men: 44.2%; women 21.6%
UK: 99.1% (average of recent estimates)

Introduction for teachers

The Sudanese in Britain

There are perhaps 10,000 Sudanese in Britain. Most live in Greater London, but there are about 400 in Manchester. Around 1,500 Sudanese Copts have settled in Brighton. A few other British cities, notably Glasgow, Edinburgh and Cardiff, have small Sudanese communities.

Applications for asylum have risen dramatically since the al-Bashir regime seized power in 1989, accompanied by an upsurge in political repression and human rights violations. Refugees include those associated with the previous regime of President Nimeiri and with opposition political parties, as well as members of ethnic and religious groupings which the current regime seeks to suppress. The impact of religious extremism has prompted an increase in the numbers seeking asylum, particularly women, whose rights have been heavily curtailed.

Sudan since independence

Sudan is the largest country in Africa, but also one of the poorest and most ethnically divided. It measures almost one million square miles, and is bordered in the north by Egypt and Libya, in the south by Zaire, Kenya and Uganda, in the east by Ethiopia, Eritrea and the Red Sea, and in the west by Chad and the Central African Republic. Sudan's land is exceptionally diverse, ranging from the desert of the north, through tropical rainforest and the high-rainfall savannahs and grasslands of the south. The Nile flows the length of Sudan, from the Ugandan border northwards into Egypt.

Sudan became an independent republic at the start of 1956, having been ruled jointly by Britain and Egypt (though in effect a British colony) since 1899. The 39 years since independence have been marked by chronic instability and violent internal conflict. Weak and ineffective elected governments have alternated with periods of repressive and corrupt military rule. Political power is monopolised by a small elite among the Arabised Muslim community in Khartoum and the north, with non-Arabs and non-Muslims excluded from influence.

For all but 11 of the years since independence the central government in Khartoum has waged war with forces representing the people of southern Sudan, who are followers of traditional African religions, with a substantial Christian minority. The southern Sudanese are themselves divided between the dominant Dinka and other ethnic groups, which provides a further source of tension. It is important to realise that armed conflict is not confined to the south. The regime's repression of non-Arab groups in the north/west of the country, such as the Fur and the peoples of the Nuba mountains, has led these groups to join the opposition.

The long years of conflict have damaged Sudan's economy and eroded living standards. The south of the country contains some of the most fertile land in Africa, but the dislocation caused by the fighting means that the area suffers frequent famine. Well over a million displaced people are living in appalling conditions in slum suburbs and insanitary camps around Khartoum and the nearby cities of Omdurman and Khartoum North. The advent of the al-Bashir regime in 1989, with its religious intolerance, wholesale disregard for basic human rights, and alleged sponsorship of international terrorism, has led to Sudan's increasing isolation on the world stage, deterring much-needed investment and intensifying hardship and suffering for its people.

The regime has stepped up its focus on a fundamentalist agenda to divert attention from its failure to deliver economic and social advances. Paradoxically, its attempts to impose religious homogeneity have fractured Sudanese society to an even greater extent. The scale of the regime's repression has brutalised large sections of the population and has led to a spiral of violence both by the regime and, in the south, by the SPLA.

Civil war in the south

The first southern civil war lasted from 1956 to 1972, and was ended by the Addis Ababa agreement, which gave the south a high degree of autonomy and absorbed the southern elite (which had previously resisted Khartoum) into the political framework. However, the regime of President Jaafar Nimeiri, who had seized power in May 1969, became increasingly authoritarian in the late 1970s. Discontent in southern Sudan intensified as the provisions of the Addis Ababa agreement were modified in a bid to reduce the influence of the dominant Dinka people and divide the south into three regions, by playing off Equatorian tribes against the Dinka and other Nilotic peoples such as the Nuer.

Civil war resumed in early 1983 with an army mutiny and intensified in the south with the formation in July of the Sudan People's Liberation Army (SPLA) guerrilla force. A further upsurge in the conflict occurred in September of that year after Nimeiri introduced *sharia* (Islamic law), along with a range of *hudud* (traditional Islamic) punishments including stoning, amputation and decapitation. These were suspended after the Nimeiri regime was overthrown in 1985, but have since been reimposed by Lieutenant-General al-Bashir and are widely practised in all areas of the north. The repeal of *sharia* remains necessary for any accommodation between the Khartoum regime and the SPLA.

Since 1983 the war has led to the deaths of thousands of civilians and the displacement of millions, as well as poverty and famine in many parts of Sudan. Widespread human rights abuses have occurred, perpetrated by both the government's forces and those of the SPLA. The SPLA split into two main factions in 1991, along largely ethnic lines but organised around individuals with strong personal followings: the Dinka-dominated Mainstream faction, led by John Garang, and the Nuer-dominated United (formerly Nasir) faction, led by Riek Machar. Since then there have been further splits. The members of the various factions have been fighting each other, as well as the government forces: it is the conflict between the SPLA factions which, in recent years, has produced the highest number of casualties. It should be noted that some southerners do not support any of the SPLA factions, and that there are many southerners within the government forces in the south (though large numbers have been forcibly conscripted against their wishes).

In addition, longstanding feuds persist between various ethnic groups in the south. The Nuer and Dinka peoples, among others, often raid each other's cattle and engage in minor skirmishes. The proliferation of weapons in the region means that such disputes regularly result in casualties.

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Sudanese Society

Ethnic diversity

The issue of ethnic identity in Sudan is both complex and highly politicised. Many of the peoples of northern and western Sudan regard themselves as Arabs, though others (such as the Fur and the Nuba) regard themselves as Africans and are thus targets for repression by the regime. Southern Sudanese are Africans, with racial and cultural links with other ethnic groups in sub-Saharan Africa. Although Sudan's present divisions arise mainly from the Muslim, Arab north's attempts to repress the Christian/animist African south, the country's ethnic diversity is such that many differences have long existed between members of its various peoples.

Education

The al-Bashir regime is seeking the 'Islamisation' of Sudan. One way it is doing this is through the education system. Large numbers of Koranic (Islamic) schools have been set up in the north. The medium of instruction in all schools in the north is Arabic. In the south, children used to be taught in English but Arabic has now been imposed in government-controlled areas. In rebel-held areas of the south - those controlled by the Sudanese People's Liberation Army (SPLA) - English is still used. However, the longstanding conflict in the south has meant that many schools there have been abandoned or burnt down.

Although many children in Sudan speak two or more languages (most commonly Arabic and a local language), illiteracy is widespread, particularly among women and girls. Only about half of all children attend primary school, and the number staying on to secondary level is around 20 per cent.

Repression of women and children

Female genital mutilation has traditionally been practised extensively in northern and central Sudan - predominantly in its most extreme form, infibulation. Despite attempts to combat it over the last 50 years, the practice continues, although the prevalence of FGM has dropped slightly from 96 per cent in 1977 to 89 per cent of women who have been married.

The al-Bashir regime's interpretation of *sharia* (Islamic law) has had a particularly severe impact on women, thousands of whom have been dismissed from their jobs. Women in Sudan have been targeted for 'un-Islamic' dress: many of those who have contravened strict Islamic dress codes (which require arms and legs to be covered and headscarves to be worn) have been flogged.

Women and children are frequently abducted from both the south and from the Nuba areas in the west. Some of the women suffer physical and sexual assaults at the hands of the army and government-sponsored militias. Government forces regularly round up children, both in the south and in Khartoum and other northern cities. Many are then dispatched to Islamist camps, often without their parents' knowledge, and given an Islamic education (regardless of their families' religion). The boys are then conscripted into the government militia, usually at the age of 15, though sometimes when they are as young as ten.

Persecution of minorities

Since seizing power in 1989, the al-Bashir regime has systematically used terror and repression on a scale virtually unprecedented even in Sudan. Almost every section of society has suffered significantly, including Muslims. Some of the violations are enshrined in the penal code; many occur outside the framework of Sudanese law, but the regime's wholesale erosion of the judiciary's independence has enabled it to carry out abuses without any risk of accountability. There are reports that the government-sponsored Arab militias have engaged in slave-trading, mostly of Dinka civilians, in Kordofan and Darfur provinces, among other areas. As noted above, the SPLA factions also have committed human rights violations on a significant scale.

Although the peoples of southern Sudan, such as the Dinka and the Nuer, are the focus of unremitting hostility from the al-Bashir regime, ethnic groups in the north and west also are being systematically targeted. Among this latter group are two of the minorities in Sudan facing the most sustained persecution: the Nuba people and the Coptic Christians.

The Nuba

The Nuba people are a group of various tribes living in the hills of southern Kordofan province in western Sudan, numbering around a million. The al-Bashir regime seeks to destroy the Nuba and so eradicate their political and cultural identity. In a bid to achieve this it has not only deployed the regular armed forces against them but has heavily armed the Baggara Arabs, who inhabit nearby areas and have long competed with the Nuba for the region's limited resources. The regime has used torture and mass arrests against the Nuba, accusing them of sympathising with the SPLA (though many Nuba do not support the SPLA, which has itself assassinated Nuba leaders who refuse to cooperate with it). The regime has intensified its campaign of 'ethnic cleansing' since late 1992, with mass relocations to insanitary camps which have cost the lives of thousands of Nuba. Sporadic reports have emerged of large-scale massacres of Nuba people; these may well represent only the tip of the iceberg.

The Copts

The Sudanese Copts (who are Christians, concentrated in northern Sudan) also are particular targets of the regime. The Copts, who number around 180,000, coexisted fairly peaceably with Muslim elements in Khartoum and the rest of the north until the increasing Islamisation of Sudanese society under the current regime, which seeks to drive them out of the country. To this end, it has launched a sustained campaign of violence against them. Large numbers of Copts have been dismissed from their jobs and the regime has tried to forcibly convert them to Islam.

About this book

People in Sudan live in constant fear and uncertainty. Many of them have chosen to flee from war and human rights abuses. This book presents the voices of some of those who have sought refuge in Britain and have felt able to tell us of their experiences. Many would like to return to Sudan one day, but realise that significant changes must take place before their country can be safe for them.

Marcus Turner
Independent consultant specialising in international politics and economics.

March 1995

MEMORIES OF SUDAN

Sudan: thinking back

At the moment outside my classroom window it is raining. This makes me think of the weather in my own country, Sudan. In Sudan the winter weather is like summer in England, but the summers are very hot. The ground outside gets so hot that it is difficult to walk on bare feet. If you go outside you have to run very quickly and get into the shade because the ground is too hot to step on.

During the hot weather there are often thunder storms at night. The storms put the electricity out and the towns become dark. The rain is very heavy and quickly fills the drains around the houses.

Another feature of the weather in Sudan is dust storms. These happen in the hot season, usually in the evening and without any warning. I remember being out playing football with my friends when a storm suddenly came. The sun was blocked out with all the dust in the sky and we couldn't see. Another problem was the sand getting in our eyes and also the flying sand stinging the parts of our faces and bodies that were not covered with clothes.

Because we couldn't see where to go and therefore couldn't find our way home, we had to stay at the football pitch until the storm ended. Luckily there was a shop with a canopy outside and we were able to stand under it to get some shelter. The storm lasted for about two hours and then the

CLIFF PEARCEY

Ghassan Abdel Salam at school in London

ARABIC

السودان: الرجوع بالذاكرة

إنها تمطر الآن خارج نافذتي، ويجعلني ذلك أفكر في الطقس في بلادي السودان، في السودان يشبه الطقس في الشتاء طقس الصيف في إنجلترا لكن الصيف حار جداً وتزداد الحرارة خارج المباني لدرجة أن يصبح من المتعذر عليك السير حافياً، وإذا اضطررت للسير في الخارج فينبغي عليك أن تجري بسرعة حتى تصل إلى الظل، لأن التربة تكون أسخن من أن تطأها بقدمك العارية.

كثيراً ما تهب عواصف رعدية في أثناء الفصل الساخن وتؤدي إلى انقطاع التيار الكهربائي، وتصبح المدينة مظلمة، ويهطل المطر بعنف ، وبسرعة تمتلئ البرك خارج المنازل.

العواصف الترابية هي معلم آخر للطقس في بلادي، وتحدث في الفصل الحار، وعادة ماتهب في الليل بدون سابق إنذار. وأذكر أنني كنت مع اصدقائي في احدى المرات عندما أتت العاصفة، تغطت الشمس بالغبار ولم استطع ان أرى. وكانت المشكلة الأخرى هي الرمل الذي أخذ في التسلل الى عيوننا ولسع وجوهنا والأجزاء غير المغطاة بالملابس من أجسادنا.

ولأننا لم نكن نرى قدامنا فقدكان من غير الممكن ان نعود الى منازلنا، فاضطررنا للبقاء في فناء كرة القدم، ولحسن الحظ كان هناك دكان له مظلة، وقفنا تحتها حتى نهاية العاصفة.

استمرت العاصفة لمدة ساعتين تقريباً، بدأ بعدها لون السماء يتغير من رمادي الى بنفسجي باهت، إذ أن الشمس أخذت في الظهور مرة ثانية.

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Camels in the sand, drawn by Amil Georg (age 12)

wind began to drop. The sky began to change colour from dull grey dust to pink as the sunlight started to shine through again.

School

The school playground was another place where we played football. Break and lunchtimes were always the best part of the day. I didn't like going to lessons but this wasn't because I preferred football. It was mainly because I went to an English speaking school. My teachers didn't speak Arabic and I was only beginning to learn English. We always had to speak to the teachers in English and there was always the problem of them not understanding me, or me not understanding them. This lack of communication sometimes got me into trouble. If students did not know the answer to a question the teachers would often beat them. My problem was that I couldn't give an answer because I didn't understand the language the question was being asked in.

The punishment was being beaten with a stick. We were allowed to choose our own stick. I don't mean that the teacher had a collection of sticks in the classroom and we had to select one. What I mean is that we were sent outside to the nearest tree and instructed to break off a suitable stick for the teacher to use. If the teacher thought the stick we brought back was not good enough he would beat us even more.

Written by Ghassan Abdel Salam, a 13 year old boy at Holland Park School, Kensington, London.

المدرسة

كان حوش المدرسة مكاناً آخر للعب كرة القدم، اوقات الفسحة وفسحة الفطور كانت بالطبع أحسن الاوقات، لم أكن احب الذهاب إلى الدروس، ليس لأنني أفضل كرة القدم، ولكن السبب كان لحد كبير وجودي في مدرسة ناطقة باللغة الانجليزية، كان المعلمون لا يعرفون العربية، وكنت في بداية تعلم الإنجليزية.

كان يجب علينا ان نتحدث للمدرسين باللغة الإنجليزية، ودائماً ما كنا نجد صعوبة في التكلم إليهم وكانت هنالك دائماً صعوبة في أن يفهموا ما أقول أو في أن أفهم أنا ما يقولون.

وأحياناً ما كانت مشكلة التفاهم هذه تجر علي المتاعب، فقد كان المدرسون يضربون التلاميذ الذين لا يجاوبون على الاسئلة، وكانت مشكلتي انني لم اكن اقدر على الإجابة لأنني لا أفهم اللغة التي سُئل بها السؤال.

كان العقاب هو الضرب بالعصا، وكان مسموح لنا ان نختار العصا التي سُنضرب بها، لا أقصد ان المدرسين كان لديهم مجموعة عصيّ نختار من بينها ، ولكن ما اقصده هو انهم كانوا يرسلوننا الى اقرب شجرة بالخارج ويامروننا بقطع عصاً مناسبة، وإذ أحس المدرس أن العصاة التي أحضرناها ليست جيدة بشكل كافي، فإن ذلك يمكن أن يؤدي إلى أن نُضرب أكثر.

(كتبها غسان عبدالسلام، ١٣ سنة مدرسة هولاند بارك . كينزجتون، لندن)

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ARABIC

السماء في الليل

غالباً ماتكون الأمسيات في السودان حارة مما يتعذر معه النوم داخل الغرف، ولذلك إعتدنا أن ننام في فناء المنزل لإعتدال الجو خارج الغرف، ولقد إعتدت أن أستمتع بالإستلقاء على ظهري ناظراً للسماء أحسب النجوم، او على الاقل كنت أحاول أن أحسبها ولم أُوفق ابداً لان السماء تبدو مليئة بأشياء بيضاء متلالئة، ولم اكن جيداً في حفظ أسماء مجموعات النجوم المختلفة ولكنني كنت أحب محاولة تحديد اشكالها. وكان القمر المكتمل ينشر ضوءاً جميلاً خافتاً على المباني والأشجار، ومع النسمات الخفيفة وصوت الليل الهادئ كانت التجربة بأكملها اكثر شئ ساحر يمكن ان يتخيله أي شخص.

(كتبها الصبي إسماعيل عبدالمولى ١٤- سنة - بمدرسة هولاند بارك -كينزينجتون -لندن)

The sky at night

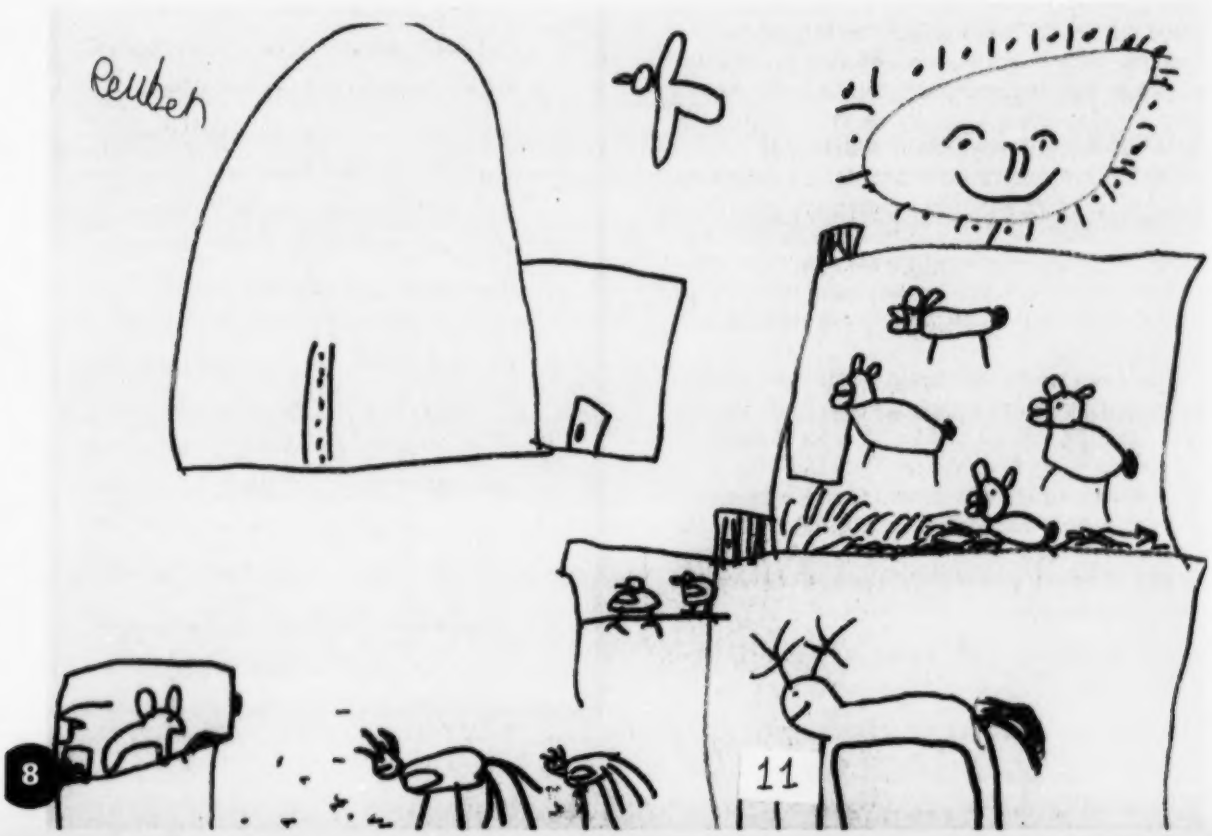
In Sudan, at night it was often too hot to sleep indoors. We used to sleep in the yard outside our house because it was cooler there. I used to enjoy lying on my back, looking up at the sky and counting the stars. At least, I tried to count the stars but I was never very successful because it seemed the sky was packed with shiny white objects. I wasn't good at remembering the names of the different groups of stars, but I liked trying to pick out the patterns. The full moon would spread a beautiful soft light over buildings and trees, and with a gentle breeze and the sounds of the night, the whole experience was the most magical thing anyone can imagine.

CLIFF PEARCEY

Left: Ismael Abdel Mula at school in London

Written by Ismael Abdel Mula, a 14 year old boy at Holland Park School, Kensington, London.

My memory of life in Sudan, drawn by Reuben Gabrasadiq (age 6)



My life in Sudan

I remember one of my birthdays in Sudan. I think I was four. All my relatives came to my grandmother's house. My dad bought me a big cake with candles on it. All my relatives gave me presents. One of them gave me a snake. I was a bit scared of it to begin with, but then my big cousin told me it didn't bite. I had it for about two years. I called it Nani. Sometimes I took it to sleep with me in my room. After two years it escaped. On the same birthday my cousin gave me a dog. I called it Jackson. Every year it had eight puppies. Some of them died, some I gave away and the rest stayed at my house.

At Eid (the end of Ramadan) we have big celebrations in Sudan. We wear nice new clothes – shoes, jeans and shirts. We go out really early to the mosque, then to see our friends for dinner and then to the fun-fair. We still celebrate Eid in England but it isn't as good because most people in England don't celebrate it.

I was six when I left Sudan. I was glad to be going to a new country but I was sad to leave my grandmother and my aunts and uncles.

Written by Tilal Abdel Halim, a 12 year old boy at Holland Park School, Kensington, London. Some more of Tilal's writing is on page 24.

ARABIC

حياتي فى السودان

أذكر جيداً أحد أعياد ميلادي بالسودان، وأعتقد أن عمري كان حينها أربعة اعوام، وحضر جميع أقربائي إلى منزل جدتي حيث أحضر والدي قطعة كبيرة من الكيك وعليها شموع، وأعطاني جميع أقربائي هدايا، وأعطاني أحدهم ثعباناً، كنت خائفاً منه في البداية، ولكن إبن عمي الأكبر اخبرني أنه لا يعض، وظللت محتفظاً به حوالي عامين واطلقت عليه اسم "ناني"، وكنت آخذه بعض الأحيان لينام معي في غرفتي، ولكنه هرب بعد عامين. وفي نفس عيد الميلاد أهداني إبن عمي كلبة أطلقت عليها إسم "جاكسون" وكانت تلد ثمانية جروات كل عام، مات بعضهم، وأهديت بعضهم وظلت البقية في منزلي.

وفي عيد الفطر كنا نقيم إحتفالات كبيرة في السودان حيث نرتدي ملابس وأحذية وبنطلونات جديدة وجميلة، ونذهب مبكرين للجامع ثم نقابل أصدقاءنا للطعام، وبعدها نذهب للملاهي. لازلنا نحتفل بالعيد في انجلترا ولكنه ليس جيداً لان معظم الناس في إنجلترا لا يحتفلون به.

عندما غادرت السودان كان عمري ستة أعوام، وكنت سعيداً لانني سازور بلداً جديداً، ولكن أحزنني ان أفارق جدتي واعمامي.

(كتبها الصبي طلال عبدالحليم ١٢-سنة-بمدرسة هولاند بارك- كينزينجتون-لندن).

(هناك المزيد من كتابات طلال فى صفحة ٢٤

Above left: *Here's me with my snake that my cousin gave me for my birthday,* drawn by Tilal Abdel Halim
Left: *My dog Jackson,* drawn by Tilal Abdel Halim
Below: Muslim school children, Port Sudan

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JENNY MATTHEWS

The weather in Sudan

Sudan's weather is very different from England. In Sudan there is a scorcher almost every day. When I came home from school it would be very hot and sticky. I would take a bath once I got home. In Sudan I used to wear a shirt and shorts. But in England sometimes I have to wear four jumpers, a coat and thick trousers.

In Sudan sometimes we had a sand storm. Everyone had to go inside and lock their doors and windows. If the sand went in your eyes, then they would go red.

Written by Amil Georg, a 12 year old boy at Holland Park School, Kensington, London.

CLIFF PEARCEY

Amil Georg at school in London

ARABIC

الطقس فى السودان

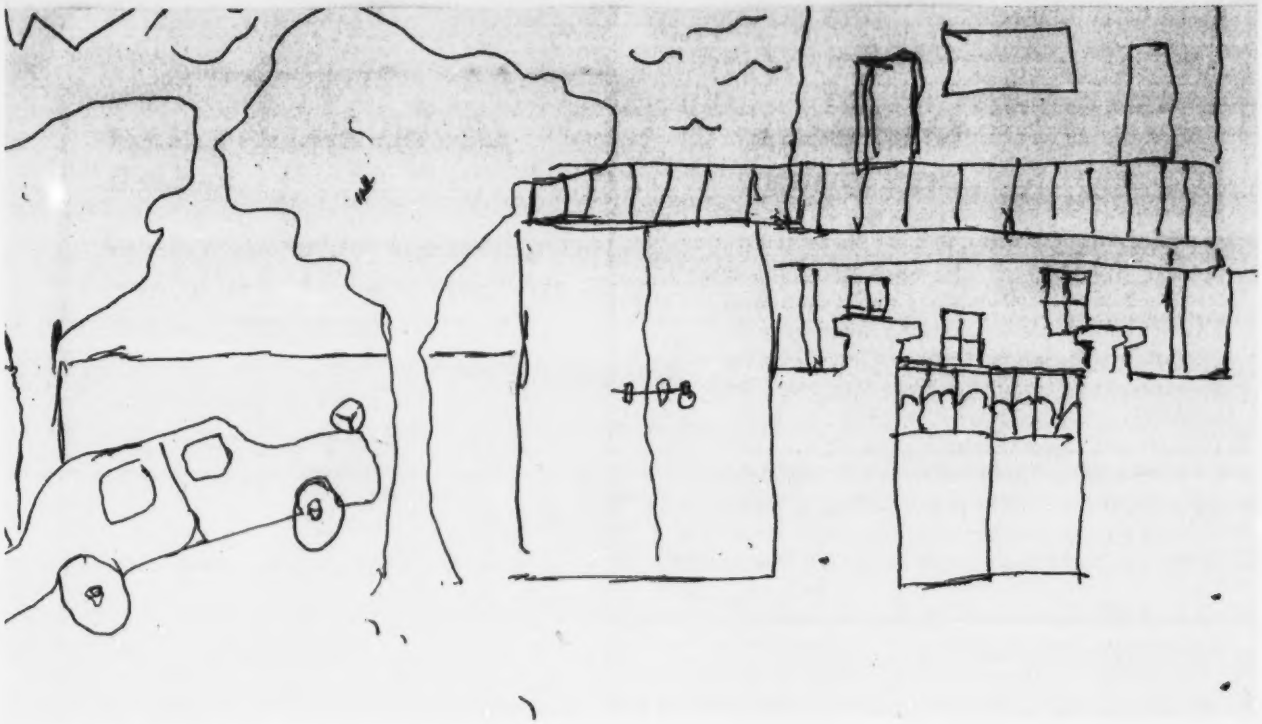
الطقس فى السودان يختلف جداً عن الطقس في إنجلترا. ففي السودان حرارة ملتهبة كل يوم تقريباً، فعندما أحضر للمنزل من المدرسة يكون الطقس حاراً ولزجاً جداً فاقوم بالإستحمام فور وصولي إلى المنزل، وفي السودان اعتدت أن ألبس قميصاً وسروالاً قصيراً (شورت) ولكن في انجلترا اضطر أحياناً لان البس اربعة "بلوفرات" ومعطفاً وبنطلوناً ثقيلاً.

أحياناً يكون لدينا في السودان أعاصير رملية. وعلى كل شخص الدخول إلى المنزل واغلاق الابواب والنوافذ، وإذا اصابت الرمال عينيك فسوف يحمر لونهما

(كتبها الصبي أميل جورج ١٢ -سنة -بمدرسة هولاند بارك -كينزينجتون-لندن)

رسم توضيحي "اعاصير رملية".

Sunstroke and sandstorms in Sudan, drawn by Amil Georg



My house and car in Khartoum, drawn by Maha Salama

Our house in Khartoum

We had a big house in Khartoum. Our house had three courtyards – one at the front, one at the back and one in the middle. It looked like a castle. We had lots of chickens in the middle courtyard. Me and my brother looked after the chickens. We'd give them their dinner – we put food in a bowl. They didn't give us eggs, though. I had a rabbit too.

We had people to help in the house, sweeping and cleaning the table after we'd finished our food, and doing the washing up. My mum cooked. The best thing she cooked was sheep. We'd get a man to kill it, then take the fur off and take the insides out. We'd take the ribs for meat.

We sold all our expensive furniture. My uncle in Sudan sold our house for us. Maybe we'll go back to Sudan if it gets better, but now I want to live here. When I grow up I'd like to be a doctor.

By Maha Salama, an 11 year old girl at Berkeley Primary School, Hounslow, Middlesex. This account was partly written, and partly taken from an oral account given to her teacher.

ARABIC

منزلنا في الخرطوم

لدينا منزل كبير في الخرطوم، ولمنزلنا ثلاثة "حيشان" أحدهم في الأمام وآخر في الخلف والثالث في الوسط. وكان المنزل يبدو كقلعة. وكان لدينا العديد من الدجاج في الفناء الأوسط. وكنا نقوم انا واخي برعاية الدجاج حيث كنا نعطيهم غذاءهم، كنا نضع لهم الاكل في صحن. لكنهم لم يكونوا يبيضون لنا. ولقد كان لدي ارنب ايضاً.

وكان عندنا ناس يساعدوننا في اعمال المنزل، كالنظافة ومسح المائدة بعد أن ننتهي من الطعام وغسيل الأواني، وكانت امي تعد الطعام، وكان أشهى ما تطبخه هو لحم الضان، وكنا ناتي برجل ليذبحه وينزع الجلد ويخرج الأحشاء، ثم يعطينا باقي الخروف للحم.

لقد بعنا كل عفشنا الغالي، كما قام عمي ببيع منزلنا في الخرطوم لصالحنا. وربما نعود إلى السودان إذا تحسنت أحواله ، ولكني أريد أن أعيش هنا الآن، وعندما أكبر أريد ان أصير طبيبة.

(كتبت الموضوع الطفلة مها سلامة ١١-سنة - بمدرسة بيركلي الأولية-هاونسلو-ميديلسكس- وقد كتبت جزءاً من الموضوع وأملت الباقي لمدرستها)

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CLIFF PEARCEY

Mad dogs and flying goats

I lived in Khartoum when I was small. I remember leaving home to go the cinema one afternoon. I was walking along the streets thinking about the film I was going to see when I suddenly became involved in my own horror story which was also quite funny.

A mad dog suddenly came out of a side street onto the footpath right in front of me. I knew it was a mad dog. Everybody knows what a mad dog looks like, and I was scared. In fact, I was so scared and so surprised that I jumped straight back into a man who was walking behind me, and nearly knocked him over. That scared me even more!

The man could see I was frightened. He asked me where I was going. In the panic I forgot I was going to the cinema and I told him I was on my way home. He said he would go along with me in case any more mad dogs were roaming the streets.

Sometimes my family would leave Khartoum and go to visit our relations in the countryside. I used to enjoy playing football with my cousins and their friends. It was during one of those football games that I saw a flying goat.

ARABIC

الكلاب المجنونة والأغنام الطائرة

لقد عشت بالخرطوم عندما كنت صغيراً، وأذكر أنني خرجت ظهر أحد الأيام من المنزل للذهاب إلى السينما، وكنت أسير في الطريق أفكر فى الفيلم الذي سوف أشاهده عندما حدثت لي فجاءة قصة كانت مرعبة جداً ولكنها كانت أيضاً طريفة للغاية.

فقد أتى فجأة من أحد الأزقة الجانبية إلى الشارع الرئيسي كلب مجنون ووقف أمامي.

علمت أنه مجنون لأن أي شخص يعرف شكل الكلب المجنون، وأصابني الخوف، وفي الحقيقة كنت مذعوراً ومندهشاً بحيث قفزت للخلف واصطدمت برجل كان يسير خلفي حتى كدت ان أرميه أرضاً ، مما زادني ذعراً.

وقد لاحظ الرجل خوفي وسألني إلى أين أنا ذاهب، وفي غمرة الاضطراب نسيت أنني كنت ذاهب للسينما، فأخبرته أنني ذاهب للمنزل، فقال إنه سيذهب معي لإحتمال وجود كلاب مجنونة اخرى تتجول في الشارع.

فى بعض الأحيان كانت أسرتي تغادر الخرطوم لزيارة أقاربنا فى الريف، وكنت أستمتع بلعب الكرة القدم مع أبناء عمي وأصدقائهم، وكان خلال إحدى تلك المباريات أن رأيت المعزة الطائرة.

Above: Yousif Elterefi at school in London
Below: *The countryside in Sudan*, drawn by Rasheal Gabrasadiq (age 8)

We were in the middle of the game and the sky began to darken. I looked in the distance and the sky seemed to be filling with a brown cloud. It was a dust storm. The red-brown cloud came closer. The sun was getting blocked out and the wind rose very quickly indeed. In no time at all I could hardly see my hand in front of me, and the very strong wind almost knocked me over.

It was then that I saw the flying goat. It wasn't really a goat – it was just a small kid but the wind was so strong that it lifted the kid off its feet and carried it in the air. It looked exactly as if it was flying.

Written by Yousif Elterefi, a 12 year old boy at Holland Park School, Kensington, London.

كنا في منتصف اللعب عندما بدأت السماء تكفهر، ونظرت في الفضاء وبدت السماء ممتلئة بسحابة بنية اللون، لقد كانت عاصفة ترابية، وازدادت السحابة البنية المحمرة إقتراباً، وأخذت الشمس تختفي وبدأت الرياح تهب، وفي وقت وجيز للغاية أصبحت لا أرى يدي أمامي إلا بصعوبة شديدة، وكادت الرياح الشديدة أن تلقيني أرضاً.

وقتها رأيت المعزة الطائرة، وفي الحقيقة لم تكن معزة طائرة، ولكنها كانت طفلاً صغيراً، ولأن الرياح كانت شديدة للغاية فلقد رفعت الطفل من الأرض وحملته في الهواء، وبدا وكأنه يطير بالفعل.

(كتبها الطفل يوسف الطريفي،١٢ عاماً من مدرسة هولاند بارك -كينزينجتون -لندن)

ARABIC

A Christian wedding in Sudan

I am a Coptic woman from Sudan. I live in Britain now as a refugee. My husband is a Lebanese Catholic. He was living in Sudan when we got married.

In Sudan we don't need to love before marriage. We believe love develops after marriage. We have arranged marriages. The man's family asks the woman's family if he can marry her. People choose families of the same social status as their own. That's more important than economic status.

My husband-to-be had seen me at the bank where I worked as a secretary. He was a tailor and his tailor's shop was underneath the bank. He didn't say anything to me, but talked to his own family about me. His mother (his father had died) came to ask my father if he could marry me.

The bridegroom's family bring presents for the woman. My husband's mother brought me a gold chain, some perfume and a box of sweets. Usually the woman's parents ask for time to think before they give their answer. They ask about the man's family. My father had a couple of days to decide. He asked me what I thought. I didn't know the man although I'd seen him at the bank and said hello a few times. I agreed to marry him because I knew he came from a good family. If I'd said no, nothing would have happened.

My husband-to-be then asked me himself to marry him. He asked me at work one day. There was no love relationship between us but I felt quite happy about it.

زواج مسيحي في السودان

أنا امرأة قبطية من السودان، أعيش الآن في بريطانيا كلاجئة، زوجي لبناني كاثوليكي ، وكان يعيش في السودان عندما تزوجنا.

في السودان ليس بالضرورة أن يسبق الحب الزواج فنحن نعتقد ان الحب ينمو بعد الزواج، ولدينا الزيجات المرتبة، فأسرة الرجل تسأل اسرة المرأة ان كان يمكنه الزواج منها ، ويختار الناس الأسر التي تقاربهم في المستوى الإجتماعي ، وهذا أهم من المستوى الإقتصادي.

وكان زوجي المرتقب قد رأني في البنك حيث كنت أعمل في وظيفة سكرتيرة ، وكان هو ترزي (حائك) ويقع محله في مبنى تحت البنك، لم يقل لي أي شيئ، ولكنه تحدث مع أسرته عني، وحضرت والدته (إذ أن والده متوفي) لتطلب يدي من والدي.

ويحضر أهل العريس هدايا للعروس، وقد أحضرت والدة زوجي سلسلة ذهبية، وبعض العطور وعلبة حلوى، وعادة مايطلب والدا المرأة بعض الوقت للتفكير قبل إعطاء ردهم، وذلك ليسألوا عن أهل الزوج. وقد أخذ والدي يومين كي يقرر، وسألني رأيي، وكنت لا أعلم شيئاً عن الرجل بالرغم من أنني شاهدته مرات قليلة في البنك وتبادلنا التحية، ووافقت على الزواج منه لأنني علمت انه من أسرة طيبة، واذا كنت قد رفضت فإن الزواج لم يكن

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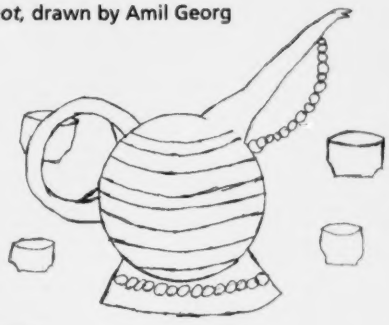
A Sudanese coffee pot, drawn by Amil Georg



We arranged the engagement day in a few weeks time. We sent out invitations and prepared the food. The bridegroom has to buy the woman presents for the engagement day – gold earrings, a bracelet, watch, ring and necklace. Sometimes people buy a whole set of these in a box.

We had a small engagement party – about 30 people came to my family's house. We had a buffet of fried chicken, kebabs, chips, cheese and some Lebanese food. We drank pepsi and coke and there was some alcohol as it was in 1981 before alcohol was forbidden in Sudan. We had a special engagement cake, like a wedding cake, for us to cut.

We got married eight months after the engagement party. In that time my future husband came to visit me every day. Sometimes we went to the cinema, but always with my sister, never alone. We also went to the Coptic Club or to a restaurant or a hotel for tea. The engagement period is a time for the bride and groom to get to know each other.

Two days before the wedding my sister and my future husband's mother got our new home ready. Also two days before the wedding there is a special ceremony where the bride has henna put on her hands, feet and the lower parts of her legs. The henna makes beautiful complicated black patterns. It is to mark going into a different world. Here in England there is a Sudanese woman who paints womens' hands with henna when they get married. I wore traditional Sudanese clothes – a pale pink dress with nine metres of cloth wrapped round, and lots of jewellery.

We got married in the Catholic cathedral in Khartoum. I converted to being a Catholic at the wedding ceremony. I didn't have to do that, I decided to. My family didn't mind – everyone was Christian after all.

For the wedding I wore a white wedding dress. I went into the cathedral with my father and the bridegroom. After the ceremony we had a big party. The same night we left for Cairo for our honeymoon. We spent one month in Egypt and travelled all over the country. Then we came back to Khartoum and life together in our new home.

By Georgette, a Sudanese woman living in Britain. This was an oral account.

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ليتم.

وبعدها سالني زوجي المرتقب بنفسه ان أتزوجه، سالني ذات يوم في المكتب، ولم يكن بيننا أي علاقة حب ولكنني شعرت بسعادة شديدة لطلبه.

حددنا موعد الخطوبة بعد اسابيع قليلة، وأرسلنا الدعوات وتم تجهيز الطعام، وكان على الزوج أن يشتري للمرأة بعض الهدايا ليقدمها لها يوم الخطوبة، اقراط ذهبية وأسورة وساعة وخاتم وعقد، وفي بعض الاحيان يشتري الناس كل هذه الاشياء في شكل (طقم) كامل يُقدم في علبة.

أقمنا حفلاً صغيراً للخطوبة في منزل اسرتي حضره حوالي ثلاثين شخصاً، وأعددنا بوفيه يحتوي على دجاج مقلي وكباب وبطاطس مقلية وجبن وبعض الطعام اللبناني، وعرينا بيبسي وكوكاكولا وكانت هناك بعض الخمور، إذ كان ذلك في عام ١٩٨١ ولم تكن الخمور قد مُنعت بعد في السودان، وكانت هناك كعكة خطوبة، مثل كعكة الزفاف، لكي نقوم بتقطيعها.

وتم زواجنا بعد ثمانية اشهر من حفل الخطوبة، وفي اثناء فترة الخطوبة كان زوجي يأتي لزيارتي يومياً وكنا نذهب أحياناً للسينما ولكن دائماً بصحبة شقيقتي وليس وحدي مطلقاً، وكنا نذهب أيضاً لمطعم النادي القبطي او أحد الفنادق لتناول الشاي، أن فترة الخطوبة هي الفترة التي يتعارف فيها العروسان.

قبل يومين من الزواج قامت شقيقتي ووالدة زوجي المرتقب بتجهيز منزلنا الجديد وكان هناك ايضاً قبل الزواج بيومين احتفال خاص لوضع "الحناء" على يدي العروس وقدميها والجزء الاسفل من ساقها. وتوضع الحناء في أشكال ورسومات معقدة وجميلة وترمز إلى الإنتقال إلى عالم مختلف. وهنا في انجلترا توجد امرأة سودانية ترسم الحناء للعرائس عند زواجهن. ارتديت في يوم العرس الثياب السودانية التقليدية فستان وردي وثوب طوله تسعة امتار يلتف حول جسمي وكثير من المجوهرات.

وتم زواجنا في الكاتدرائية الكاثوليكية بالخرطوم. وتحولت للكاثوليكية في حفل زواجي، لم يكن ذلك ضرورياً ولكنني قررت ذلك ولم تمانع اسرتي فكلهم كانوا مسيحيين قبل كل شيء.

وليوم الزفاف ارتديت فستان زفاف أبيض ودخلت الكاتدرائية مع والدي والعريس، وبعد مراسم الزواج، أعددنا حفلاً كبيراً وغادرنا في نفس الليلة للقاهرة لقضاء شهر العسل، وأمضينا شهراً بمصر زرنا فيه كل انحاء البلد، وعدنا بعدها للخرطوم لنعيش مع بعضنا في منزلنا الجديد.

(جورجيت . امرأة سودانية تعيش ببريطانيا-كان هذا حديثاً شفهياً)

KOC MAC THOK FAMILY

Myself and my family

My name is Lual. I am a Dinka from southern Sudan. My dad was born in the 1950s and my mum was born in the 1960s. They got married twelve years ago and had me on June 16 1983, in Wau hospital, Sudan. My mum was sick at that time so my dad took me to Khartoum, to my grandma's house so she could look after me for some months. I was a naughty baby. I used to scratch, pinch, bite and kick. My aunty Akoul felt like hitting me, I've been told, but she would get into trouble with my grandma. If I was hungry and they didn't make the milk, I would cry and then when they brought the milk I would throw it on the floor because they had taken so long. When I

CRISPIN HUGHESS

Dinka man and cattle; the Dinka sing to their cattle

DINKA

Hen ku koc manydie thok

Rienkie acol Lual. Hen ee Muonyjang (Dinka) pan Sudan Cien (Junub). Wa e dhieth run kac nhial iic e run ye run ke 1950. Ku ma e dhieth run kac nhial iic run ye run ke 1960. Akuen run ci kek rot thiak aa thiaar ku rou yeruon kene ic, ku dhiethke hen pan akiim ic, Wau, pan Sudan, akol ye nin (thiar ku detem), pen col Alekbor ic, ruon 1983. Ma eci tuany emene wen dhieth e hen go wa ma hath khartoum, pan madit e rin bi yen ke hen lo muk to cit pei thoong rot. Hen eye manh bang. Hen eye koc ngueet gup, ku tuieny koc, ku kaac koc. Aci jal ben lek hen lon nade ke malen Akuol eye ha duer that. Ku na looi ke ka keek kek e madit. Te nek cok hen, ku kecke ca looi, ke hen adhiau, ku na lekke ca bei, ke ca acuat piny e rin ci kek gau apei. Wen ye hen ke ruon tok, go ha tuaany e rin thiou eto ha yac. Gua lo pan akiim, go akiim lo luel ela ke rin e piu.

Na wen ye runkie rou, ke ma dhieth wamaath thiin koor col Tong. Na wen ci Tong ya pei ka detem, ke wa kek ma boo pan Nyangliith keke caath kek hen ku Tong, buk jal ben aa koc ci weikua rieng wei e rin e tong to baai e Sudan ic.

Kethar e Sudan ic aa Jongkoor (Arabs) e rot kek aci kak e riel eben (baany) ngeric baai. kek aci kuec bik koc e Krithiaan long Sudan Cien (Junub) ic cii ye col amuk kuat e thony thiekic akuma ic. Aci koc mac loong e Islam, loong e koc e Krithiaan ku koc cie Muthleem thany iic tung. Koc long Sudan Cien (Junub) nhiim gup aye kek thany iic tung. Na ye piandie, ke diet piny along Sudan Cien (Junub), diet atek bei e Sudan ic, ku yok nhom-laude, bi ya wut e rot.

War tueng bii okke pan Nyangliith, ok aaho cieng Newcastle het ruon 1989., Ku jolku kook London. Ok aci cieng Harlesden e kaam kor ku jol ma guo dhieth e manh nya akol ye nin (thiar ku detm) 16, pen col Alekbor ic ruon 1989.

was one I got sick because hook worms were in my stomach. I went to hospital and the doctors said it was because of the water.

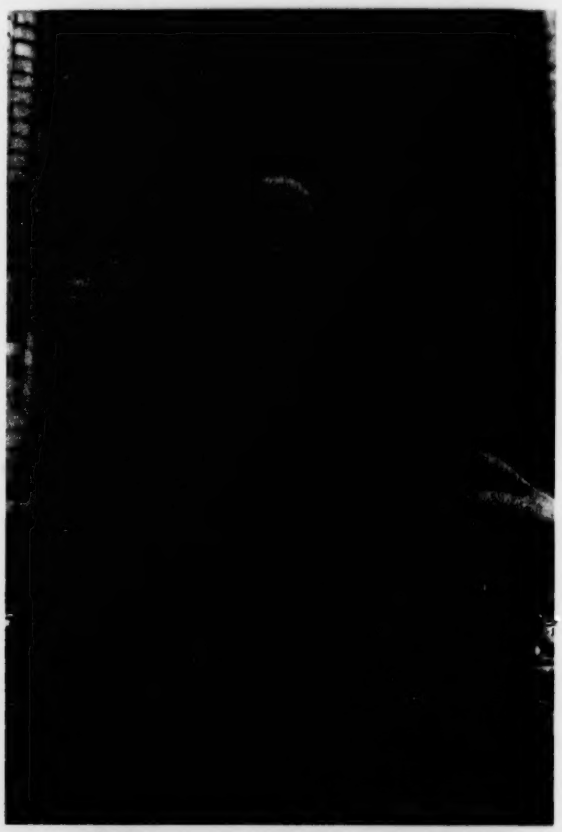
When I was two my mother gave birth to my younger brother, Tong. When he was six months old, my parents came to Britain with me and Tong as refugees, because of the war in Sudan. The reasons for the war are the Arabs control the power in Sudan. They would not allow Christians from the south to hold important government posts. They imposed Islamic laws which discriminates against Christians or non Muslims, and particularly people from southern Sudan. I would like a separate, independent southern Sudan.

When we first came to Britain, we lived in Newcastle until 1989, then we came to London. We lived in Harlesden for a while and then my mother gave birth to a girl on June 16 1989. Apparently it was a coincidence that this was on the same day as I was born! We lived in different places in London and now we live in Willesden Lane. I am now at secondary school and finding it excellent. My favourite subjects are science, art, classics and English. I like science because it will help me with my ambition to be a pathologist. I like art so I can learn to draw with skill, and English because I can improve in writing and reading and speech. I like classics because I am interested in the religions of the people who lived in the past.

Written by Lual Tong, an 11 year old boy at secondary school in London.

Na ting ka yok ke ye theeny yen aci akol e dhieth ke nyankai yenhom la thaany kek akol war dhieth ke hen. Ok aci cieng hon kiith ci thong iic e London ic, ku emene, ok acieng Willesden Lane. Hen emene, hen ato e Makem ic, pan abun, ku aya yok ke path apei dit. Kakien nhiarkek ba kek kueen aa:- Wel ngic, Giet, Anyikool e cieng-theer, ku thong Nyanglith. Wel ngic anhiaar e rin bii yen ke ha kony e kedien wiec ic ku ba ya akim e wal. Giet anhiar e rin bii yeen ke ha col apioc e giet, ku thong Nyanglith anhiar e rin bi getgetdie, ku kuendie, ku jamdie juak iic. Hen anhiar Anyikool e cieng-theer e rin hen anhiar yeth ku jak hon ye koc theer kek theek.

Gaat e Lual Anniek Tong, dhong la run ka (thiaar ku tok) 11, ku ato e Makem ic, pan abun e London ic.



CRISPIN HUGHES/PANOS

A 12 year old Dinka boy at school in southern Sudan; boys at the school are war orphans or separated from their parents

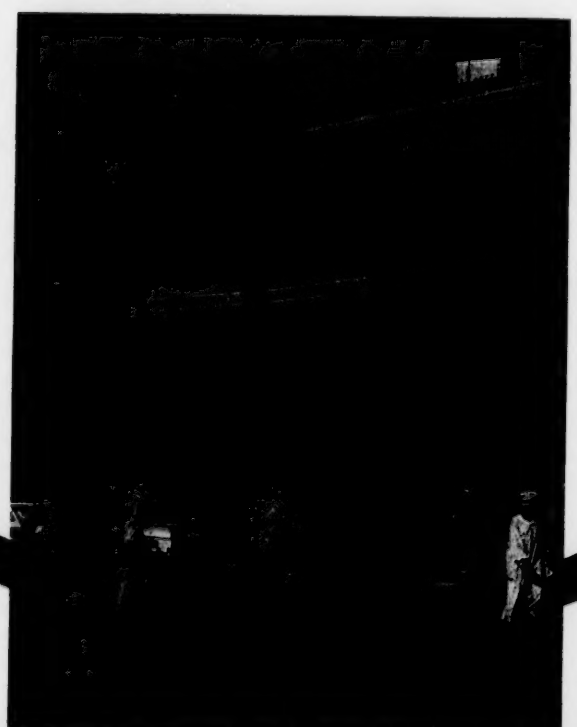
حياتى فى السودان وبريطانيا
MY LIFE IN SUDAN AND BRITAIN

My life in Sudan and Britain

I was born in Khartoum, the capital of Sudan. During my childhood my family lived in Nigeria for a time. My father was a journalist, and took us to Nigeria for political reasons. He was opposed to the Sudanese government of the time, led by Nimeiri, and had been put in prison for a while. When Nimeiri was overthrown in 1985 my family came back to Sudan.

Meanwhile I came to Britain to school to do my A levels. My parents thought it was a good idea to study abroad. They chose a private boarding school for me near Halifax, in Yorkshire. I didn't have a problem with English as I had been educated in English in Nigeria, but I was homesick most of the time. I found England very unfriendly. I come from a different culture where people are always together, chatting to each other. I wanted to be a doctor, but I got two Bs and a C at A level which wasn't enough to get into medical school. So I studied chemistry at the American University in Cairo.

Khartoum city centre



CHRISTINE OSBORNE

ARABIC

حياتي في السودان وبريطانيا

ولدت في الخرطوم عاصمة السودان. أثناء طفولتي عاشت أسرتي في نيجيريا لبعض الوقت حيث كان والدي صحفياً، وقد أخذنا إلى نيجريا لأسباب سياسية فلقد كان معارضاً للحكومة السودانية في ذلك الوقت والتي كان يقودها نميري، وقد سجن والدي لبعض الوقت. وبعد الإطاحة بنميري عام ١٩٨٥ عادت أسرتي للسودان.

وفي تلك الأثناء اتيت الى بريطانيا للدراسة التحضيرية لدخول الجامعة، وكان إعتقاد والدي ان فكرة الدراسة بالخارج فكرة جيدة ، ولذلك إختار لي مدرسة داخلية بالقرب من هاليفكاس في مقاطعة يوركشير. ولم تكن لدي مشكلة فى اللغة الإنجليزية، حيث كنت أدرس فى نيجيريا باللغة الإنجليزية. ولكنني كنت أشتاق الى وطني في معظم الأحيان وأحن إليه. ووجدت إنجلترا بلداً غير ودي حيث أنني أتيت من بيئة مختلفة يلتقي الناس فيها دائماً مع بعضهم البعض ويتسامرون. كانت رغبتي ان اكون طبيبة، ولكن نتيجة الإمتحان التحضيري لم تؤهلني لدخول كلية الطب حيث أحرزت أقل من المطلوب. ولذلك درست الكيمياء فى الجامعة الأمريكية بالقاهرة.

Back to Sudan

I finished my degree a few months after Nimeiri was overthrown in 1985, so after university I went back to Khartoum to join my parents. We all felt hopeful that life would be better.

Back in Khartoum I had to start life all over again. I started work as a chemist in a milk factory. Then I changed to a new line of work as a secretary for an airline company. I liked the work, and moved into the sales department. Life was good. I got married and felt very settled. I never imagined we'd have to leave. I thought we were back home for good. We are Christians and at that time Muslims and Christians mixed very easily. There are lots of restrictions, now of course. We lived in a Muslim area and it was fine.

Our first two children were born in Sudan. We had a big house in Khartoum. We used to go for picnics and barbecues on the outskirts of Khartoum, and sometimes we'd hire a bus and go together with a group of families.

My family is Catholic but my husband is a Copt. There are Copts all over Sudan but the majority are in Khartoum. Nimeiri introduced *sharia* law (Islamic law) in 1983 but things got really difficult for Copts after 1989. In June 1989, Brigadier H Omar al–Bashir seized power in a military coup. I remember I heard the news on the radio. There was different music playing.

العودة الى السودان

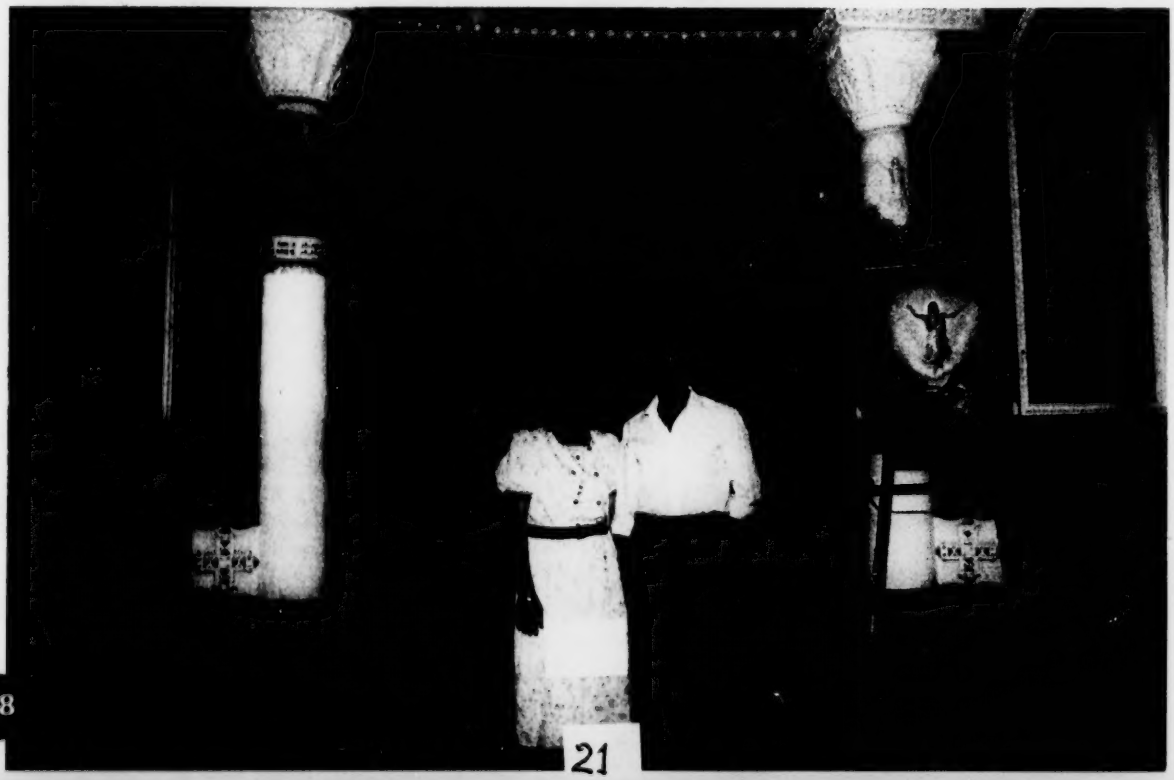
انتهيت من دراستي بعد شهور قليلة من الإطاحة بنميري في عام ١٩٨٥، ولذلك رجعت إلى الخرطوم للإنضمام لوالديَّ. ولقد تفاءلنا جميعاً بأن الحياة ستكون أفضل.

وفي الخرطوم كان علي ان أبدأ حياتي من جديد، فبدأت العمل ككيميائية في مصنع للألبان، وبعدها غيرت مهنتي وعملت سكرتيرة لإحدى شركات الطيران، وأحببت العمل وتحولت إلى قسم المبيعات، وكانت الحياة جيدة، وتزوجت وشعرت بالاستقرار، ولم أتخيل اننا سوف نغادر السودان، واعتقدت أننا رجعنا الى الوطن إلى الأبد. نحن مسيحيون ووقتها كان التعايش بين المسلمين والمسيحيين سهلاً جداً، أما الآن فتوجد قيود كثيرة بالطبع، وكنا نعيش فى منطقة مسلمين وكانت جيدة.

لقد وُلد أول طفلين لنا في الخرطوم، وكثيراً ما كنا نذهب في رحلات للتنزه في ضواحي الخرطوم، وفي بعض الاحيان كنا نستأجر بصاً لنقلنا مع بعض الأسر الأخرى.

أسرتي كاثوليكية ولكن زوجي قبطي وهنالك كثير من الأقباط في مختلف أنحاء السودان إلا أن أغلبيتهم في الخرطوم. لقد أصدر نميري قوانين الشريعةالإسلامية فى عام ١٩٨٣، إلا أن الأمور ساءت للغاية بالنسبة للأقباط بعد عام ١٩٨٩ ففي يونيو ١٩٨٩ استولى العميد عمر البشير

Alter of the Coptic church of St George in Khartoum

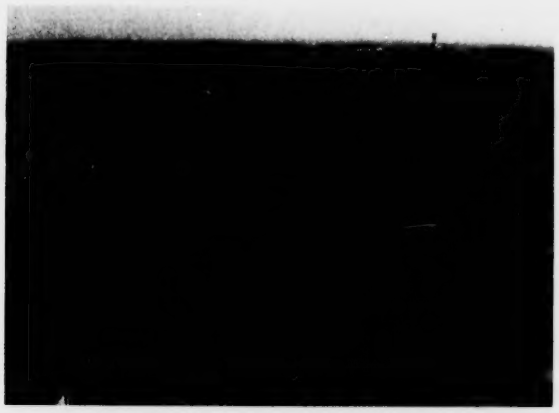


At first I thought things would improve in the country but I was wrong. He declared Sudan an Islamic nation and it was clear we had a fundamentalist government. He insisted women had to wear Islamic clothes – long sleeves, long skirts and a scarf over the head. We heard things on the TV that were anti Christian. He started calling the Christians in the south infidels, so that meant we were infidels too. This was a new thing for Sudan – Christians and Muslims had lived together peacefully. Now Christian children were being taught Islam, to tell them that Islam was the superior religion.

We were scared about the future and the future of our children. When Bashir came in, Sudan became a police state. People started disappearing and their families didn't know where they were. It was too dangerous to speak out.

Central mosque, Khartoum

CHRISSTINE OSBORNE



Leaving

My husband and I talked about leaving Sudan for some time. Finally in 1991 we decided we just had to go. We decided to go to Britain because the British had ruled over us in the past, so there was a connection.

When the time came to leave I felt very sad to leave my family and friends. I didn't know whether we would ever see them again. Although I had been to Britain before I hadn't had any responsibilities then. Now I had a family. I was worried about the children, and where we would live and whether we would get jobs. We left in July 1991. My son was two months old then and he had had lots of health problems. So we told people we were coming to Britain to bring him to hospital. It wasn't safe to say we were coming for good in case we were stopped. We only told our closest relatives that we were coming as refugees. I had a week to get ready. It wasn't enough time to sort everything out. I brought my photos because I couldn't bear to leave

على السلطة بإنقلاب عسكري، وأذكر أنني سمعت الأخبار فى الراديو، كانت الإذاعة تبث أنغاماً مختلفة في البداية إعتقدت أن الأحوال في البلاد سوف تتحسن، ولكنني كنت مخطئة حيث أعلن البشير أن السودان دولة مسلمة، وكان واضحاً أن الحكومة أصولية، ولقد أصرت أن ترتدي النساء الزي الإسلامي أكمام طويلة و(سكيرتات طويلة)، وغطاء للرأس. وسمعنا في التلفزيون بعض الأشياء المعادية للمسيحية، فقد بدأ يُطلق لفظ "كفار" على المسيحيين في الجنوب، وكان هذا يعني أننا كفار أيضاً، وكان هذا شيئاً جديداً على السودان، فلقد كان المسيحيون والمسلمون يعيشون معاً في سلام والآن بدأوا تعليم الاطفال المسيحيين الإسلام لتلقينهم أن الإسلام هو الدين الأعظم.

كنا خائفين على مستقبلنا ومستقبل أطفالنا فعندما أتى البشير اصبح السودان دولة بوليسية وبدأ الناس في الأختفاء دون أن تعرف أسرهم مكانهم، وكان من الخطير ان تفصح عن رأيك.

المغادرة

بحثنا، زوجي وأنا، موضوع مغادرة السودان لبعض الوقت وفي النهاية قررنا الهجرة في عام ١٩٩١، قررنا السفر لبريطانيا لأنها كانت تحكم السودان من قبل ولذلك فهناك صلات.

وعندما حان موعد المغادرة شعرت بحزن لفراق عائلتي وأصدقائي ولم اكن اعلم هل سنلتقي بعد ذلك ام لا. ورغم أنني كنت في بريطانيا من قبل، إلا أنه لم تكن لدي مسؤوليات وقتها، أما الآن فلدي أسرة وصرت قلقة على الاطفال : أين سنسكن؟ وهل سنجد عملاً أم لا؟ غادرنا السودان في بداية عام ١٩٩١ وكان عمر طفلي وقتها شهرين وكان يعاني من مشاكل صحية عديدة. ولذلك أخبرنا الناس أننا ذاهبون لبريطانيا لعلاجه، فلم يكن من الممكن أن نقول أننا ذاهبون للأبد، خشية أن نُمنع من الخروج، وقد صارحنا فقط أهلنا المقربين بأننا سنذهب كلاجئين.

واستغرق التجهيز للسفر اسبوعاً، لم يكن الاسبوع كافياً لحل كل الامور، وحملت معي صوري لأنني لم أتحمل تركها ورائي، وكذلك بعض المفارش المشغولة بالإبرة ففي السودان عندما تتزوج المرأة يهديها الناس بعض المفارش المشغولة باليد لمنزلها الجديد، وقد أحضرت الاقمشة التي صنعتها والدتي، وهي الآن على المنضدة

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them behind. I also brought some embroidered cloths. In Sudan when a woman gets married people embroider cloths for her new home, so I brought the cloths my mother embroidered. They are on the table in my flat in Britain. We had to be careful what we took – we didn't want it to be obvious at the airport that we weren't planning on coming back.

Life in Britain

We flew to London and my brother came to meet us at Heathrow. My brother had left Sudan earlier as he was about to be taken for military training. Christians really suffered as the Islamic religion was forced on them during training. We stayed with my brother at first. Now we have a flat and are beginning to settle down. At least both my husband and I know English. It is much more difficult for other Sudanese families who don't speak English and find Britain a real cultural shock. I've been involved with forming a self help association for Sudanese women and children.

Our main problem is that my husband has no work here. He was an aircraft engineer in Sudan. It has been very difficult for him to be without work for three years. Work is the main problem for most refugees here. It's particularly difficult for people with high qualifications like my husband. We weren't rich in Sudan but we were comfortably off. Now we are relying on Income Support, but we don't want to live on benefits.

I hope that things will change in Sudan so we can all go home. But a whole society has been brainwashed so it will be difficult to change that.

By a Sudanese woman living in Britain. This was an oral account given in English.

بشقتي ببريطانيا، وكان علينا أن نكون حذرين فيما نأخذه معنا ، فلم نكن نريد أن نلفت الانتباه في المطار إلى أننا نفكر في العودة.

وغادرنا جواً الى لندن واستقبلنا اخي في مطار هيثرو. وكان اخي قد غادر السودان قبل فترة ، حيث انه كان على وشك ان يُستدعى للتدريب العسكري. لقد عانى المسيحيون كثيراً حيث أن الدين الاسلامي كان يُفرض عليهم أثناء التدريب العسكري.

واقمنا أولاً مع شقيقي ، اما الآن فلدينا شقة وبدأنا في الاستقرار، فعلى الأقل كنا أنا وزوجي نعرف اللغة الانجليزية، وقد كان الامر أصعب على بعض الاسر التي لاتعرف اللغة الانجليزية، وتسبب لها بريطانيا صدمة ثقافية. وانشغلت في تكوين جمعية للنساء والاطفال السودانيين بالعون الذاتي.

مشكلتنا الرئيسية هنا أن زوجي لايعمل. لقد كان مهندس طيران في السودان وكان من الصعب عليه ان يبقى دون عمل لمدة ثلاث سنوات، العمل هنا هو مشكلة جميع اللاجئين هنا، وخاصة حملة المؤهلات العليا كزوجي. لم نكن أغنياء في السودان ولكن كنا نعيش عيشة مريحة أما الآن فنعتمد على الدعم الحكومي، والذي لا نرغب في العيش به.

أتمنى أن تتغير الأوضاع في السودان حتى يمكننا العودة لوطننا، ولكن مجتمعاً بأسره قد تعرض لغسيل مخ، وذلك يصعب تغييره.

(سيدة سودانية تعيش في بريطانيا- حديث شفهي باللغة الانجليزية)

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القهر والحرب YAANG KU TONG
OPPRESSION AND WAR

Fighting in Sudan

There were lots of problems in my country. The government were not doing their job properly. I don't think that people liked them. There was a lot of fighting in my country. Young people got involved in the fighting against the north. They fight because the Muslims do not like the Christians.

I left Sudan by aeroplane nearly three years ago. I felt happy to be leaving for another place.

Written by Rania Abdelmasih, an 11 year old girl at Sarah Bonnell School, Newham, London.

BRIAN MORRISON

ARABIC

الحرب في السودان

كانت هنالك مشاكل عديدة في وطني، ولم تكن الحكومة تقوم بواجبها جيداً، ولا أظن أن الناس يحبونها، كانت هناك معارك كثيرة في وطني. وشارك الشباب في المعارك ضد الشمال، وكانوا يحاربون لأن المسلمين لا يحبون المسيحيين.

غادرت السودان بالطائرة قبل ثلاث سنوات تقريباً، وشعرت بسعادة لرحيلي إلى مكان آخر.

(كتبتها الطفلة رانية عبدالمسيح - ١١ سنة - مدرسة سارة بونيل -نيوهام لندن)

Left: Rania Abdelmasih at school in London
Below: A wounded soldier after fighting between rival factions of the SPLA

CRISPIN HUGHES

Moving

I liked living in Sudan. I used to go to school and to church. We lived in Wau, in our house in the hills. It was OK until the fighting started. They started shooting people.

So people started to move but we were still in our house and it was getting worse and worse everyday. One night, they came to our house and knocked on our door. But we didn't answer the door. We were hiding so they left because they thought no-one lived there. The next day our neighbours came and told us to move before they came again. We moved to our aunt's house. My brother came to Wau to try to take us to Khartoum. They tried to kill him. Later, we went to Khartoum and then me and my sister came to Britain.

CAROLINE PENNIMPACT

Written by Athieng Wek Athian, a 14 year old girl at Hackney Free & Parochial C of E Secondary School, Hackney, London.

DINKA

Kok

Theerwar rerdie Sudan ic e nhiaar. Hen eye lo pan abun ku hon Nhialic. Ok aaho cieng pandan rer e gatic Wau. Keriec e path het akolwar jook tong rot. Kek e cik jook bik koc moc. Go koc jook bik aajaal baai, ku ci ok ngot ho ceng panda. Ku kang aalok eke riak ebak. Na hon akaltok, weric wakou ke koc bo ku tongke honda thok. Goku biet ku cuk kek gam. Ok aaho ci thiaan. Goke jaal e rin ci kek yen tak lon na de ke baai aci ceng. Na nhiakdede, ke koc akeu-nhom boo ku yookke ok buk jaal baai tueng ke koc wen kec guo lo dhuk. Goku kook pan malenda. Wamaath eci ben Wau e rin ku ben them bi ok hath Khartoum. Goke them diet enakke. Nawen cien goku loo Khartoum, ku ci hen ok e nyankai jolku ben ber pan Nyangliith (Britain).

Gaat Athieng Wek Athian, nyan la run ka (thiaar ku gnuan) 14, ku ato e Makem ic, pan abun col Hackney Free and Parochial Church of England, Hackney, London.

Left: Sunday mass at Wau in southern Sudan
Below: *Village life in Sudan,* drawn by Athieng Wek Athian

LIFE IN BRITAIN

Coming to Britain

I came to England in 1988 when I was six. When I first came to this country I felt happy and sad. Happy because I was going from a war-torn country and sad because I left all my friends and family. We left by aeroplane. When I moved into my new school it was strange because everything was different.

Written by Rebekah Chol, a 13 year old girl at Sarah Bonnell School, Newham, London.

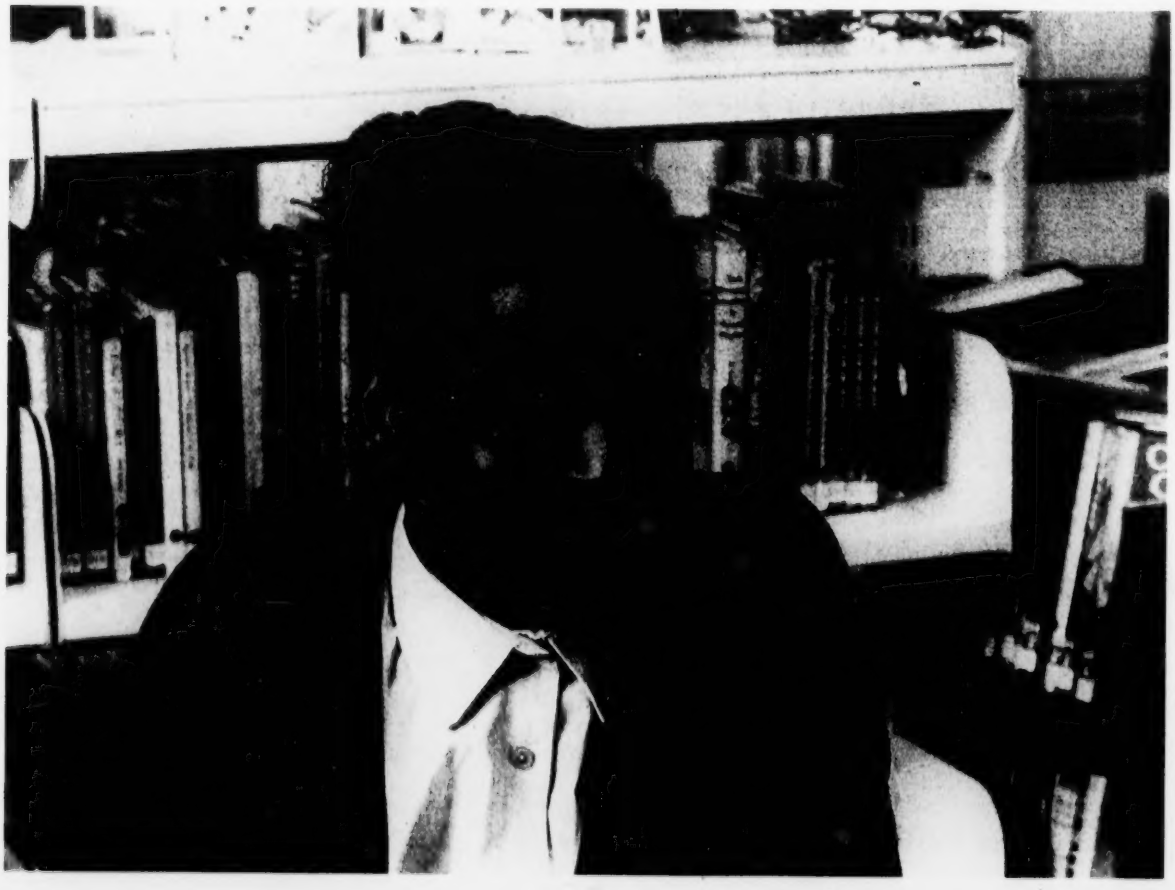
ARABIC

المجئ لبريطانيا

حضرت لانجلترا في عام ١٩٨٨ عندما كنت في السادسة من عمري، وعند وصولي كنت سعيدة وحزينة، سعيدة لأنني غادرت بلداً مزقته الحرب، وحزينة لأنني فارقت أصدقائي وعائلتي، غادرنا بالطائرة، وعندما إلتحقت بمدرستي الجديدة كانت غريبة لأن كل شيئ كان مختلفاً

(كتبتها الطفلة ربيكا كول ١٣- سنة - مدرسة سارة بونيل - نيوهام - لندن)

Rebekah Chol at school in London

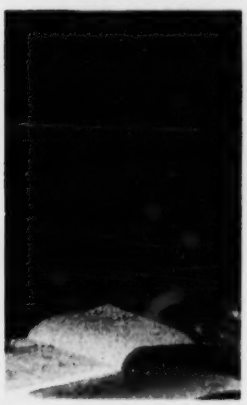


BRIAN MORRISON

School in England and Sudan

When we arrived in England I liked it because the hotel we stayed in was nice and the people were nice, but when I started school I didn't like it because some of the older children swore and smoked. I had learnt some English in Sudan so I could understand a little of what the other children and the teachers were saying. There were some girls in my class who spoke Arabic and they helped me.

School was very different in England from in Sudan. In Sudan we didn't do art, PE or swimming. We each had our own desk and we could leave our books in it. The desks were in straight rows. Young people didn't swear or smoke. Most of the teachers were strict and they whipped us if we were naughty. We didn't have school dinners like in England but there was a shop in school where we could buy sandwiches. School ended at 1.50 p.m., and we would eat when we got in from school. Sometimes I would go out and play, sometimes I would do my homework.



CLIFF PEARCEY

Written by Tilal Abdel Halim, a 12 year old boy at Holland Park School, Kensington, London. Some more of Tilal's writing is on page 9.

ARABIC

المدرسة في إنجلترا والسودان

عندما حضرنا الى إنجلترا أعجبت بها لأن الفندق الذي اقمنا فيه كان جميلاً وايضاً وكان الناس أيضاً لطفاء، ولكن عندما بدأت المدرسة لم أحبها لأن بعض الأطفال الكبار كانوا يشتمون ويدخنون، وكنت قد تعلمت بعض اللغة الإنجليزية في السودان، ولذلك كنت أفهم قليلاً مما كان يقوله الأطفال الآخرون والمدرسون. وكان هنالك بعض التلميذات في فصلي يتحدثن العربية فساعدنني.

المدرسة في إنجلترا تختلف عن السودان ، ففي السودان لم نكن نرسم أو نؤدي تمرينات بدنية أو نسبح. وكان لكل منا درجه الخاص ويمكننا ترك كتبنا بداخله. وكانت الادراج في صفوف مستقيمة. ولم يكن الأطفال الصغار يشتمون او يدخنون، وكان معظم المدرسين صارمين ويجلدوننا إذا اسأنا السلوك. ولم يكن لدينا وجبات مدرسية كما في انجلترا، ولكن كان هناك دكان في المدرسة نشتري منه ساندوتشات. كانت الدراسة تنتهي في الواحدة والنصف بعد الظهر، ويمكننا ان ناكل بعد عودتنا من المدرسة. احياناً كنت اخرج للعب واحياناً أعمل واجباتي المدرسية.

(كتبها الطفل طلال عبدالحليم ١٢- سنة - بمدرسة هولاند بارك -كينزينجتون-لندن)
هناك المزيد من كتابات طلال فى صفحة (٩).

Above: Tilal Abdel Halim at school in London
Below: A Koranic school in Sudan

CHRISTINE O'BORNE

العيش كلاجئ

PIIR CIT PIIR E RAAN CI WEIKE

RIENG WEI – LIFE AS A REFUGEE

So hard to start all over again...

My name is Alek Wek. I am a Dinka from southern Sudan. I was born in Wau. I started my primary school in Wau. When I was about to finish primary school the problems started. The biggest problem was war. My brothers, sisters, parents and myself could not live there anymore because there was so much fighting. One day a bullet hit the roof of our house. Our closest neighbours left the area where we lived because it was too dangerous to live there. In 1989, my parents decided to move to Khartoum which we thought would be much better. But it was much worse – my dad got very ill and he wasn't able to get proper medication. He died a year after we moved to the city. At that time I felt so bad because of my dad not being there for us and life being so hard.

In Khartoum, I had managed to pick up spoken and written Arabic (before, at school in Wau I had studied in English). I moved to England on 16 June

A 16 year old soldier with the SPLA (Garang faction); his father was killed by the SPLA (Riak faction)

CRISPIN HUGHES

DINKA

Akuc ic riel bi jal ben jook cok...

Rienkie acol Alek Wek. Hen ee Muonyjang (Dinka) pan e Junub e Sudan. Hen e dhieth Wau. Pandien abun e jaak cok e Pagol ic, Wau. Nawen aca thiok ba Pagoldie thol. Ke aliep jok rot. Aliam dit apei ee ye tong. Wamathkie, nyirakai, yi ma ke wa ku hen nhom, akec rot ben leu buk nguot ho cieng e ten e rin baai eci yic la tong dittet. Akaltok, nyin e mac eci loony e honda nhom. Kockuan thiok beiken apei kek panda aci jaal e rin ci piir e pandan wen ya piir cit ke bi koc muor yeth. Na wen ruon 1989 ic, go yi ma kek wa tak bik kook Khartoum, e rin ci ok yen tak lon na de ke kang duerke bik ben ngueen thin. Go kang jal ben reec apeidit. Wa aci ben tuany, ku acin wal puoth ci kek yok bik yen col apuol. Aci ben thou ruon tok cok cien, run wen bii okke e gendit ic. Wen cie kene rot looi, ke hen aci rot yok ke ha ci puou riak ku maan rot e rin ci wa liu e kamkua. ku piir aya eci yic jal rielapeidit.

Tewen rer hen Khaartoum, ke guo leu ba guel, ku getget thong jong-koor (Arab) gua pac iic (war tueng rer hen Wau, hen e get pan abun e thong nyanglith). Hen ee kook pan nyangliith akol ye nin thiaar ku detem (16) pen col Alekbor ic, ruon 1991, ku jal gua deet ic lon bi

CHRIS STEELE-PERKINS/MAGNUM

Famine in southern Sudan, 1991: boys collect wild waterlilies to eat the seed in the absence of other food

1991 and realised that I had to continue my secondary education in English. In order for me to communicate with the other students I had to learn more English as people didn't know Dinka or Arabic. I also had to learn English to speak to my relatives who had lived in England a long time and had forgotten our language. At first it seemed so hard that I was starting all over again. My sister and brother have helped to teach me English words and to help me with my homework. I am also getting extra English lessons at school, and now I can do my own written work and read and understand what the project is about.

I am not worried about war any more, or that bullets are going to hit my house. I am also pleased that I'm not moving about any more and can stay in one place to finish my education. Now I am here I feel safer than when I lived in the war in Sudan. But I keep thinking of the other Dinkas in Sudan who cannot get out.

Written by Alek Wek, a 17 year old young woman at school in London.

hen ke piockie ben thaap e Makem ic, pan abun, e thong Nyanglith. Mith abun gat kek hen akuc thong Muonyjang (Dinka) ku akuc thong Jongkoor (Arab). Ke hen abi kedien thiin nyot e ngiec e thong nyanglith ic dhiel juakic e rin bi hen ya jam kek koc. Hen ya, hen adhil thong nyanglith ngic e rin bi hen ya jam kek kockien waar ruai kek hen ci ben pan nyangliith theer, ku aaci nhiim maar e thuongda. Tueng eye ciet kuc ic riel apei ba jal ben jook cok. Nyankai ku waaath eke ci hen kony bik hen pioc e thong nyanglith, ku konyke hen e luoi baai ic. Hen ya, hen aye muoc ajuek e kapioc e kek, e thong nyanglith ic pan abun. Emene, alleu ku ba kedien gat ba got hatok, ku kuen ku detic yengo ke wic keloi.

Hen aci ben dier e tong emene, ku hen aci ben dier e nyin mac bi loony e honie kou. ~Hen ya , hen amit puou e rin kokdien kiith waar aci kooc. Ku aleu ba jal nyuc te tok ku ba piocdie thol thok. Emene, hen aakin ten. Ku hen ee rot yok ke ha cin nhom rioc, rioc cit riooc waaar rer handom hon cieng hen e tong ic pan Sudan. Det, hen anguot ha ye muonyjieng (Dinkas) kok ngoot e Sudan ic tak e ha puou, Muonyjieng cin to bii kek bei e Sudan ic.

Gaat Alek Wek, Nyan thiin la run ka (thiar ku dhorou) 17, ku ato pan abun, London ic.

A Sudanese refugee in Britain

I knew some British people working in Sudan who said that they enjoyed their time there, but they were glad to know that they could go back to their own country when their contracts ended. I feel the same way about being in Britain, but the difference is that I don't know when I can go back.

The chance to come to this country to study was something I was proud of. I am a woman from southern Sudan, and when I studied in Khartoum I faced double discrimination, as a woman and a southerner.

I believed that in time I could serve my country and my people, and there were signs of hope in the mid-1980s. However, in 1989 those hopes were dashed when the current regime came to power in a military coup. The war in the south escalated, and the prospects for peace – which had seemed close – disappeared. Just to be an educated person from the wrong ethnic group – regardless of religion – was regarded as a threat by the followers of the National Islamic Front who were now in power.

ARABIC

لاجئة سودانية في بريطانيا

كنت اعرف بعض البريطانيين الذين يعملون بالسودان ، وقد قالوا بأنهم يستمتعون بإقامتهم هناك، ولكنهم كانوا مسرورين لمعرفتهم بأنهم يستطيعون العودة لبلادهم عند انتهاء عقود عملهم، واشعر بنفس شعورهم وأنا في بريطانيا والفرق هو أنني لا أعرف متى سأعود لبلادي.

وكانت فرصة المجيئ للدراسة بهذا البلد أمراً جعلني أشعر بالفخر ، أنا امرأة من جنوب السودان وعند دراستي بالخرطوم واجهت مشكلة مزدوجة كامرأة وكجنوبية.

كنت اشعر انني سوف اخدم وطني واهلي عندما يحين الوقت، وكانت هناك بارقات آمل في منتصف الثمانينيات. عموماً تلاشت هذه الآمال عندما استولت الحكومة الحالية على السلطة بإنقلاب عسكري. تصاعدت الحرب في الجنوب وإختفت كل مشروعات السلام التي

Women in southern Sudan

DAVID STEWART-SMITH

Probably I was lucky to be in Britain already, although I was reluctant to apply for refugee status until the situation became so obviously threatening. What would happen to my family in Sudan? Would I really be safe here?

Britain has its comfortable side – there are no food shortages, no queues for bread and sugar, good medical facilities and no daily power cuts – but the struggle to survive is there in different ways. With little money, life becomes miserable, especially when you are cut off from family and friends. Despite being a graduate with a good degree, I was forced to work in a late night supermarket on a tiny wage to pay the bills. It's bad enough when your few friends are scattered across the country and you can't afford to visit them, and it's even worse when the telephone company threatens to cut you off.

The British can seem cold-hearted and distant, even the ones who say they are concerned, and it takes a long time to get under the surface to the real people beneath. Sometimes I feel sorry for them. I think they have lost the ability to express themselves warmly. Of course there are exceptions to this rule, and that's how I eventually found my British friends. A good test is to see how they share food. Once I arrived a little early to visit a colleague, and was asked to wait while they finished their meal. In Sudan this would never happen – it is considered basic politeness to invite any visitor to share whatever food is there.

By a Sudanese woman living in Britain. This was an oral account.

كانت تبدو قريبة، وكان مجردكونك متعلم ينتمي الى العنصر الخطأ –بغض النظر عن ديانتك– يمثل تهديداً لاتباع الجبهة الإسلامية القومية (الحاكمة الان).

ويحتمل انني كنت محظوظة لوجودي في بريطانيا قبل ذلك، رغم انني كنت مترددة في تقديم طلب اللجوء، ولكن بدا واضحاً أن الوضع أصبح خطراً، ماذا سيحدث لاسرتي في السودان؟ هل ساكون آمنة هنا؟

لبريطانيا جانبها المريح فليس هناك نقص في المواد الغذائية ولا توجد صفوف للخبز أوالسكر وتوجد عناية صحية جيدة ولا توجد قطوعات كهرباء، ولكن المعاناة من أجل البقاء موجودة وتأخذ اشكالاً مختلفة، فالحياة قاسية بدخل بسيط، خاصة إذا كنت بعيداً عن اهلك واصدقائك. ورغم انني جامعية بشهادة جيدة فلقد كنت مرغمة على العمل بمحل بقالة ليلي وبمرتب ضئيل لايمكنني من سداد الفواتير المستحقة. إنه لمن المؤسف أن يكون اصدقاؤك القلائل مشتتين في انحاء القطر ولا تستطيع زيارتهم، والأسوأ من ذلك أن تتلقى إنذاراً من شركة التلفونات بقطع الخط.

يمكن أن يبدو البريطانيون باردي الإحساس ومتباعدين، حتى الذين يدعون انهم مهتمون، ويستغرق النفاذ الى دواخلهم من تحت القشرة الخارجية زمناً طويلاً. إنني أرثي أحياناً لحالهم وأعتقد أنهم فقدوا المقدرة على التعبير بحرارة عما بانفسهم، وبالطبع هناك إستثناءات للقاعدة، وعلى هذا الحال وجدت اصدقائي البريطانيين، وأحسن إختبار هو النظر الى الكيفية التي يتقاسمون بها الطعام، كنت في زيارة لإحدى صديقاتي في ذات مرة، ووصلت قبل الموعد المحدد بقليل، فطلبوا مني الإنتظار ريثما ينتهون من تناول طعامهم. لا يمكن ان يحدث مثل هذا في السودان، فان من أبجديات التهذيب أن تدعو أي زائر ليقاسمك أي طعام لديك.

(سيدة سودانية تقيم في بريطانيا-مقابلة شفهية)

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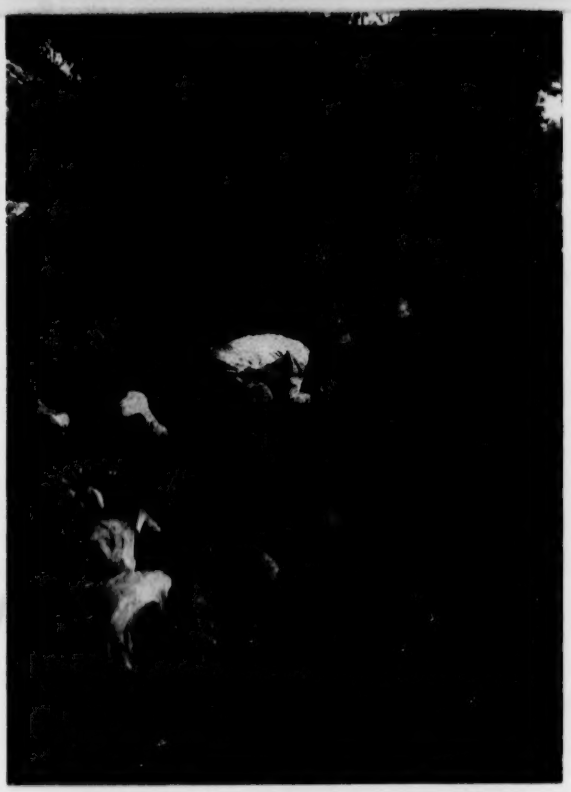
CRISPIN HUGHES



Boys at school in southern Sudan during an air raid drill; the boys are orphans or separated from their parents

Living in a children's home

I am a boy from Sudan. I came here in 1992. I lived in a children's home for a year and a half after I arrived in Britain, living with different people from different countries. It was difficult for me because there were too many rules that I had never had before, like when I had to go to bed.

I was free before, no-one told me what to do and I had money as I wanted. I enjoyed myself with my family, and I was like friends with my dad and I travelled with him to different countries. So that's why I find living here difficult. But, that's the way it is. When I was in my country I was free; when I came here I was a refugee, without my dad or mum. People here can't give me what I was used to having – I understand that.

I am the kind of person who likes to make a lot of friends, wherever I am, so it was easy for me to find new friends. I made some friends in the children's home and others from the mosque, and others at my school. Some of them told me if they had a problem before they told staff at the children's home, for me to help them or for me to tell the staff for them. Because I was the oldest boy in my family I used to look after my brother and sister, so if someone told me their problem I liked to help – like I did with my brother and sister. Some of the staff didn't understand why I was talking for someone

ARABIC

الحياة في منزل للأطفال

أنا ولد من السودان، حضرت هنا عام ١٩٩٢، عشت في منزل للاطفال لمدة عام ونصف بعد حضوري لبريطانيا، عشت فيها مع ناس دول مختلفة، وكانت فترة صعبة بالنسبة لي لانه كانت هناك قوانين عديدة لم أعتدها من قبل، مثل موعد الذهاب الى النوم.

كنت حراً من قبل، لا أحد يخبرني ما أفعل وكنت اجد نقوداً متى ما أردت، وكنت أستمتع مع اسرتي، كنا أنا ووالدي بمثابة أصدقاء، وقد سافرت معه للعديد من الدول. ولهذا أجد الحياة هنا صعبة ولكن لا مفر، عندما كنت في وطني كنت حراً وعندما حضرت هنا اصبحت لاجئاً بدون أبي أو أمي، الناس هنا لا يستطيعون اعطائي ما كنت معتاداً عليه من قبل، وانا افهم ذلك.

أنا من النوع الذي يحب أن يكون لديه العديد من الأصدقاء، أينما كنت، ولذا كان سهلاً عليَّ أن أجد أصدقاء جدد. فلقد صادقت البعض في منزل الأصدقاء، وآخرين من الجامع والبعض من مدرستي. وكان بعضهم يخطرني بمشاكله، قبل أن يخطر بها مسؤولي بيت الأطفال، أو يطلب مني أن أخطر المسؤولين نيابة عنه لقد كنت أكبر أشقائي، وكنت أرعى أخي وأختي، عندما يخبرني أحدهم بمشاكله، ولذلك إذا أخبرني أحد الأطفال بمشاكله كنت أرحب بمساعدته كما كنت افعل مع اخي واختي، وكان بعض المسؤولين لا يفهمون لماذا أتحدث نيابة عن شخص آخر؟ ولكننا كنا مجموعة تشترك في بعض الاشياء في ماضيها ولذلك كنا نعرف كيف نساعد بعضنا، وعندما كنت ارى خطأ كنت انتقده حتى إذا طلب مني المسؤولون عدم التدخل، فهذه طبيعتي.

وكان المسؤولون عن المنزل جيدين للغاية، فكانوا يأخذوننا للملاهي، وكان بعضهم عطوفاً للغاية، وكان الاكل جيداً، وفي رمضان (لمدة شهر كل سنة) كان علينا أن نصوم من الثالثة او الرابعة صباحاً حتى الخامسة او السادسة مساءاً، كان المسؤولون يعدون لنا الطعام ويأخذوننا للمسجد يوم العيد، وهو نهاية شهر رمضان، ولذلك كنت تشعر وكأنك في بلدك فقد كانوا يحترمون ديننا وكانوا يحرصون على أن نذهب للمسجد يوم الجمعة.

صيام رمضان هنا سهل جداً لأن الطقس يساعد على ذلك. ففي السودان الطقس حار لذلك تشعر بالعطش طوال اليوم وتصبب عرقاً ولكنك لا تستطيع الشرب. وفي انجلترا من الصعب الابتعاد عن الناس الذين يدخنون أو

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else – but we were a group who had shared some things about the past so we knew how to help each other. If I see something wrong I always say something about it, even if the staff think I should keep out of it. That's the way I am.

The staff were good really, they took us on holiday and to fun-fairs. Some were very kind. The food was good. When it was Ramadan, for one month every year we had to fast all month from 3 or 4 o'clock in the morning to 5 or 6 o'clock at night. The staff cooked for us and they took us to mosque at Eid, the end of Ramadan. So you could feel like it was your home, they respected your religion and they made sure you could go to the mosque on Friday.

Here it is easier to fast at Ramadan because the weather can help you. In Sudan it's very hot so you are very thirsty all day, sweating, but you can't drink. In England it's difficult to keep away from other people who are smoking or eating, and most people don't know what I am doing.

In my country at Eid you could really enjoy it because there was a big festival. Here you can only feel it's the festival of Eid when you go to the mosque. Eid is a very big thing for Muslims. In my country, my mum and sister did everything at Ramadan – all the cooking, special food I had to eat – like dates when the fast is over. But here I have to cook it for myself.

When I came here I wasn't worried about school or anything. I was just glad to be safe in my life, from what had happened in the past. People didn't realise that when I got here I still felt scared and I felt worried about my family and I had headaches and bad dreams. I waited for letters and any news, and it's still like that now.

When there is a birthday party or party with dancing, I try to be happy and enjoy it, so that I can forget the things that worry me, not because I am really happy. People might see me happy and dancing but they don't know what I am thinking.

I've learnt how to look after myself and plan for myself. I am pleased with what Britain has done for me. You learn a lot in this country and I hope to go back soon, when the situation in my country is better, and live with my dad and mum.

By a 16 year old Sudanese boy, living in London. This was an oral account given to his teacher.

يأكلون، ومعظم الناس لا يعلمون عني شيئاً.

نستمتع جداً بالعيد في وطني في لأن فيه احتفالاً كبيراً ولكن هنا لاتشعر بالإحتفال إلا عند ذهابك الى المسجد، العيد مناسبة كبيرة للمسلمين. وفي بلدي تقوم امي واختي بعمل كل شئ في رمضان حيث يقومون بكل الطهي وبإعداد بعض الاطعمة الخاصة برمضان كالتمر عند انتهاء الصوم، أما هنا فعليَّ أن أطبخ لنفسي.

عندما حضرت هنا لم أكن قلقاً فيما يتعلق بالمدرسة أو أي شيئ بل كنت مسروراً فقط لأنني سأكون آمناً مما حدث لي في الماضي، ولم يعلم الناس إنني عندما أتيت إلى هنا كنت لا أزال خائفاً ومنزعجاً على اسرتي، وكان يصيبني صداع وأحلام مزعجة، وكنت أنتظر الخطابات والأخبار ولا زلت حتى الآن.

وعندما يكون هناك عيد ميلاد أو حفلة راقصة أحاول أن أكون سعيداً وأستمتع بوقتي حتى أنسى الأشياء التي تقلقني وليس لأنني سعيد بالفعل. فالناس يرونني سعيداً أرقص ولكنهم لا يعرفون ما أفكر فيه.

لقد تعلمت كيف ارعى شؤوني وأخطط لنفسي، وانا سعيد بما فعلته بريطانيا من أجلي، فانت تتعلم كثيراً في هذه البلاد. ولكنني أتمنى أن أعود عاجلاً عندما تتحسن الأحوال فى بلدي، وأن أعيش مع أبي وأمي.

(شاب سوداني عمره ١٦ سنة يعيش في لندن- كانت هذه شهادة شفاهية أعطيت لمدرسه)

Muslim prayers at El Fasher, Sudan

BRIAN HARRIS/IMPACT

HOPES FOR THE FUTURE

A new Sudan

I don't know how to describe my feelings. I do not want these dark forces to win, so I will not say it is anger and bitterness. Despite all the hardship, the tension, being away from home, missing my real friends and my extended family, and the uncertainty we live in, I would like to remain hopeful. Hopeful for a day when the rule of law returns to Sudan and all of us return to build a new future and a new Sudan. A new Sudan free from terror, inequality and prejudices. A new Sudan for all Sudanese.

By a Sudanese refugee living in Britain. This was an oral account given in English

ARABIC

سودان جديد

لا أدري كيف أصف مشاعري، لا أريد لهذه القوى السوداء ان تفوز، ولذلك لن أقول إنها الغضب والمرارة. فرغم كل الصعوبات، والقلق والبعد عن الوطن، وفقدان الأصدقاء الحقيقيين وعائلتي الكبيرة، والمجهول الذي نعيش فيه. فإنني أود أن أظل متفائلاً، متفائلاً بيوم يعود فيه حكم القانون للسودان ونعود فيه كلنا لنبني مستقبلاً جديداً لسودان جديد. سودان متحرر من الخوف ومن الظلم ومن التمييز. سودان جديد لكل السودانيين.

(لاجئ سوداني يعيش في بريطانيا -شهادة شفهية قُدمت باللغة الانجليزية)

Sudanese refugee children at a community centre in west London

HOWARD J. DAVIES

Resources for teachers

BOOKS – NON-FICTION:

Egypt, Sudan, Ethiopia: Turbulence along the Nile, Understanding Global Issues, 1993.
Booklet for pupils, available from Oxfam.

Africa South of the Sahara 1994, London, Europa Publications, 1994, pp 877-909

Abdul Rahim, Nafissa et al, *Greenwar: Environment and Conflict in the Sahel,* London, Panos Books.
Looks at famine and war in the region. Draws on interviews with many Sudanese.

Sudan's Invisible Citizens, London, African Rights, 1995. *Report on minorities in Sudan.*

The Tears of Orphans – No Future Without Human Rights, London, Amnesty International, 1995.

Cross, Nigel and Barker, Rhiannon (eds.), *At the Desert's Edge: Oral Histories from the Sahel,*
London, SOS Sahel/Panos Books, 1991.
Includes interviews with many Sudanese men and women, well-illustrated, giving good picture of life in Sudan and how it has changed in recent decades.

Hansen, Holger Bernt and Twaddle, Michael (eds.), *Religion and Politics in East Africa: The Period Since Independence,* London, James Currey, 1995.
Includes a lot on Islam and sharia in Sudan.

Kenyon, Susan M., *Five Women of Sennar: Culture and Change in Central Sudan,* Oxford, Clarendon Press, 1991. *Looks at Sudanese society and community through the eyes of five women in a town in Blue Nile province.*

Manger, Leif O., *From the Mountains to the Plains – The Integration of the Lafofa Nuba Into Sudanese Society,* Uppsala, Scandinavian Institute of African Studies, 1994. *Includes case studies of Nuba people.*

Peters, Chris (ed.), *Sudan: Oxfam Country Profile Series,* Oxford, Oxfam, 1995.

Ruay, Deng D. Akol, *The Politics of Two Sudans – The South and the North 1821-1969,* Uppsala, Scandinavian Institute of African Studies, 1994.
Very comprehensive background.

Wilkes, Sybella, One day we had to run, Evans Brothers, 1994 *For children – stories and paintings by refugee children from Somalia, Sudan and Ethiopia in refugee camps in Kenya.*

Woodward, Peter, *Sudan After Nimeiri,* London, Routledge, 1991. *Looks at civil war, famine, locusts, political instability.*

Woodward, Peter, *Sudan 1898-1989: The Unstable State,* London, Lester Crook Academic Publishing, 1990.
Useful background.

Zayd, Abu et al, *War Wounds: Sudanese People Report on Their War,* London, Panos Books, 1988. *A little dated, but still a useful and vivid account. Published both in English and, under separate covers, in Arabic.*

BOOKLETS, BRIEFING PAPERS, FACT SHEETS etc:

Components of a Lasting Peace in Sudan: First Thoughts, London, African Rights, 1993.
Useful discussion paper examining prospects for peace.

Sudan: Civilian Devastation – Abuses By All Parties in the War in Southern Sudan, London, Human Rights Watch/Africa, 1994. *Objective account of what's really going on in the south.*

Sudan: In the Name of God – Repression Continues in Northern Sudan, London, Human Rights Watch/Africa, 1994.

Sudan: The Lost Boys – Child Soldiers and Unaccompanied Boys in Southern Sudan, London, Human Rights Watch/Africa, 1994.

War in South Sudan: The Civilian Toll, London, Africa Watch, 1993.

The Copts: Passive Survivors Under Threat, London, Africa Watch, 1993. *Valuable material on oft-overlooked repression of Copts in Sudan.*

Eradicating the Nuba: Africa Watch Call For the UN to Investigate Killings, Destructions of Villages and Forced Removals, London, Africa Watch, 1992

Sudan – What Future for Human Rights?, London, Amnesty International, 1995. *10-page briefing paper to accompany their campaign – many photos, would be useful for schools.*

Sudan – Outside the War Zones: Secret Detention and Torture in Northern Sudan, London, Amnesty International, 1994.

Country Profile: Sudan, London, CAFOD, 1994.
Short but useful booklet.

From War to Peace in the Horn of Africa, London, Christian Aid, 1994. *Fact sheet.*

Life for Sudan, London, Christian Aid, 1994.
Campaign leaflet.

Wallace, Wendy, *Gaining Ground: Refugees in Sudan,* Euro Action ACORD. *Brief overview of the situation in the refugee camps.*

Oxfam in Sudan, Oxford, Oxfam, 1995. *Leaflet.*

Sudanese Refugees in the UK (Factsheet No. 5), London, The Refugee Council, 1993.

Country Report: Sudan, London, Save the Children Fund, 1994. *Booklet.*

BOOKS – FICTION:

Mahjoub, Jamal, *Wings of Dust,* Oxford, Heinemann, 1994. *Novel: narrator's experiences in France and England set against the changing political situation of his Sudanese homeland.*

Mahjoub, Jamal, *Navigation of a Rainmaker,* Oxford, Heinemann, 1987. *Novel: set in modern Sudan.*

Salih, Tayeb, *Season of Migration to the North,* Oxford, Heinemann, 1969. *Novel: set in Sudan.*

VIDEOS:

A Nation Scarred, 1994 (30 mins). Directed by Mark Stucci. Obtainable from Jane Blair, Journeyman Pictures, 64 Ember Lane, Esher, Surrey, KT10 8EP Tel: (0181) 398 1495. *The film made for Amnesty International's campaign on Sudan.*

The Harsher Face of Islam, 1994 (40 mins). Directed by Mark Stucci. Obtainable from Jane Blair, as above. *A more in-depth look at the themes in* A Nation Scarred, *with which it shares some footage.*

The Price of Survival: A Journey to the War Zone of Southern Sudan, 1994 (42 mins). Directed by John Ryle and Bapiny Tim Chol. Obtainable from Bright Star Productions, 1 St Luke's Mews, London, W11 1DF Tel: (0171) 727 2592. *Excellent documentary, the first to be shot entirely inside rebel-controlled southern Sudan.*

The Right to be Nuba, 1993 (50 mins). Directed by Hugo D'Aybaury for Peekaboo Pictures. Obtainable from Jane Blair, as above. *The only full-length film devoted to the struggle of the Nuba people.*

The Warlord's Wife, 1992 (8 mins). Originally shown as part of 3D documentary on Yorkshire TV. Obtainable from Sue Yeadon, Video Sales, Academy Television, Leeds, West Yorkshire, LS3 1JS Tel: (0113) 243 8283 *Fascinating story of a young British woman, Emma McCune (since tragically killed), who married SPLA leader Riek Machar.*

Kafi's Story, 1989 (64 mins incl 10 min introduction). Originally shown on Channel 4. Contact the director: Arthur Howes, 26 Gateley Road, Brixton, London, SW9 9SZ Tel: (0171) 274 4381. *Award-winning film of a young man from a Sudanese village travelling to Khartoum to earn enough money to get married tells his own story of Sudanese life, work, customs and marriage.*

SLIDE PACKS:

Women's Lives in the Sahel (Approximately 40 slides, with typed accompanying commentary.)
Obtainable from SOS Sahel (See Useful Addresses).

MATERIAL ON REFUGEES:

International Broadcasting Trust, *Refugees in Today's Europe: An Action Video Pack,* 1992. A video with accompanying activities for 14-plus, available from Academy Television, 104 Kirkstall Road, Leeds LS3 1JS.

Melzak, S., and Warner, R., *Integrating Refugee Children into Schools,* Medical Foundation for Care of Victims of Torture and Minority Rights Group, 1992. *Six-page leaflet for teachers on the psychological aspects of working with refugee students. Single copies available free with an A4 SAE from Minority Rights Group.*

Rutter, Jill, *Refugees: We Left Because We Had To,* Refugee Council, 1991. *For 14-18 year olds – background information and activities.*

Rutter, Jill, *Refugees: A Resource Book for 8-13 year olds,* Refugee Council, 1992.

Rutter, Jill, *Refugee Children in the Classroom,* Trentham Books, 1994. *For teachers and others who work with refugee students – background information and ways of supporting refugee students. Includes a section on refugees from Sudan.*

USEFUL ADDRESSES:

Africa Book Centre, 38 King Street, London, WC2E 8JS Tel: (0171) 240 6649 or (0171) 497 03091

African Rights, 11 Marshalsea Road, London, SE1 1EP Tel: (0171) 717 1224

Amnesty International (Publications Department), British Section, 99 Rosebery Avenue, London EC1 4RE Tel: (0171) 814 6200

CAFOD (Resources Section), Romero Close, Stockwell Road, London, SW9 9TY Tel: (0171) 733 7900

Christian Aid (Supporter Relations Department), 35 Lower Marsh, London, SE1 7RG Tel: (0171) 620 4444

Human Rights Watch/Africa (formerly known as Africa Watch), 33 Islington High Street, London, N1 9LH Tel: (0171) 713 1995

Oxfam (Development/Education Department), 274 Banbury Road, Oxford, 0X2 7DZ Tel: (01865) 311311

Panos Institute, 9 White Lion Street, London, N1 9PD Tel: (0171) 278 1111

Refugee Council, 3 Bondway, London, SW8 1SJ Tel: (0171) 820 3000

Save the Children Fund, 17 Grove Lane, London, SE5 8RD Tel: (0171) 703 5400

SOS Sahel, 1 Tolpuddle Street, London, N1 0XT Tel: (0171) 837 9129

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